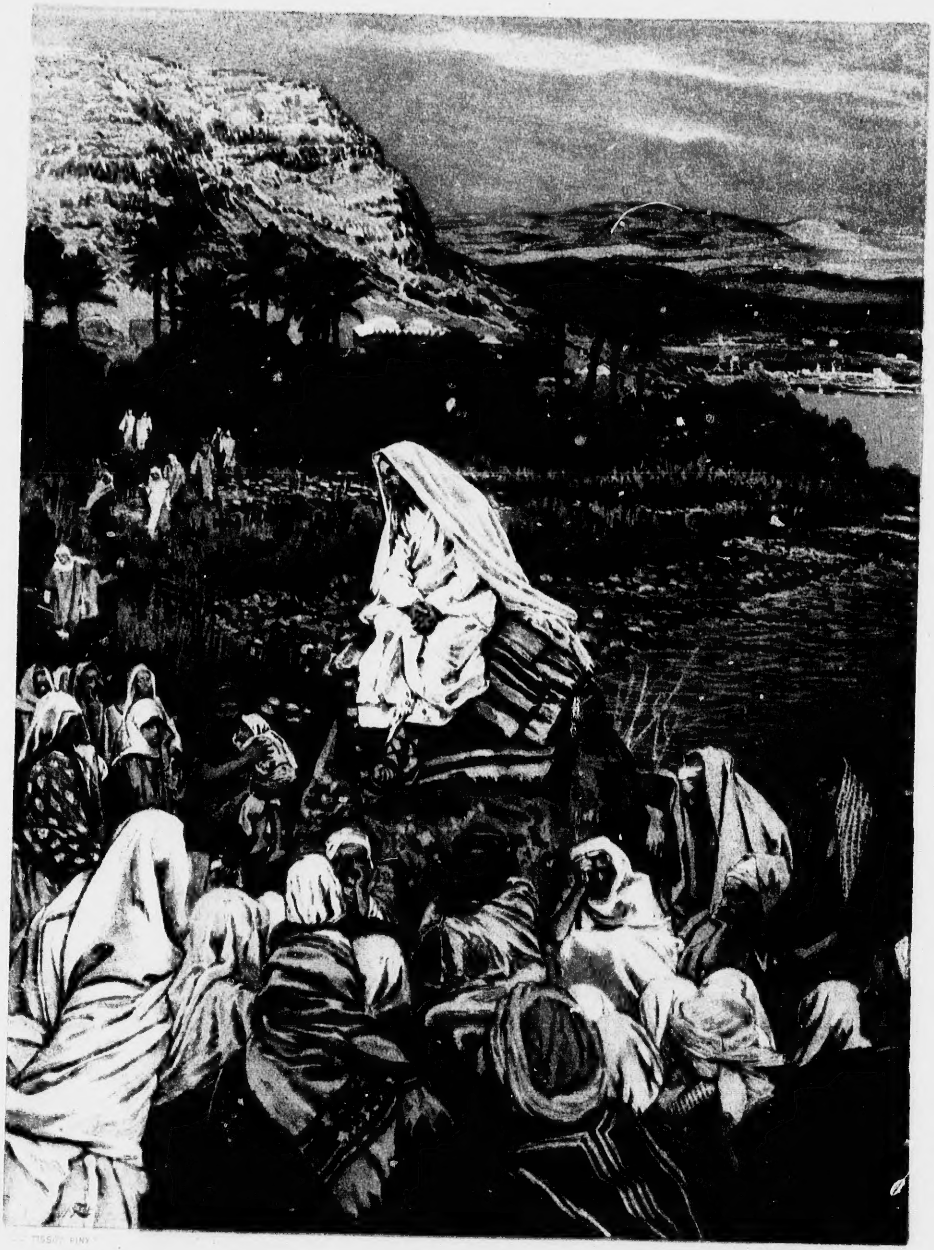
THE LIFE

OF

OUR LORD JESUS CHRIST

VOL. II



TISSOT PINX.   PRINTED BY LEMERCIER PARIS

JESUS TEACHING ON THE SEA SHORE

THE LIFE
OF OUR SAVIOUR
JESVS CHRIST

THREE HUNDRED AND SIXTY-FIVE COMPOSITIONS
FROM THE FOUR GOSPELS
WITH NOTES AND EXPLANATORY DRAWINGS

BY

NOTES TRANSLATED BY MRS ARTHUR BELL (N. D'ANVERS)

VOL. II.

EN ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos.

(*Cant.*, II, 9.)



BEHOLD, he standeth behind our wall, he looketh forth at the windows shewing himself through the lattice.

(*Solom..Song.* II, 9.)

TORONTO

MDCCCXCIX



The Ordaining of the Twelve Apostles. J.-J. T.

The Ordaining of the Twelve Apostles

Saint Mark – Chap. 3

ET ascendens in montem vocavit ad se quos voluit ipse, et venerunt ad eum.

14. Et fecit ut essent
duodecim cum illo, et ut mitteret eos
prædicare.
15. Et dedit illis potestatem curandi
infirmitates et ejiciendi dæmonia.
16. Et imposuit Simoni nomen Pe-
trus;

AND he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14. And he ordained
twelve, that they should be with him, and
that he might send them forth to preach,
15. And to have power to heal
sicknesses, and to cast out devils:
16. And Simon he surnamed Pe-
ter;

17. Et Jacobum Zebedæi et Joannem fratrem Jacobi, et imposuit eis nomina Boanerges, quod est filii tonitrui;

18. Et Andream, et Philippum, et Bartholomæum, et Matthæum, et Thomam, et Jacobum Alphæi, et Thaddæum, et Simonem Chananæum,

19. Et Judam Iscariotem, qui et tradidit illum.

17. And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19. And Judas Iscariot, which also betrayed him.

The two Women at the mill

Saint Matthew — Chap. 24

DUÆ molentes in mola: una assumetur, et una relinquetur.

42. Vigilate ergo, quia nescitis, qua hora Dominus vester venturus sit.



The two Women at the mill. J.-J. T.

TWO *women shall be* grinding at the mill; the one shall be taken, and the other left.

42. Watch therefore: for ye know not what hour your Lord doth come.

43. Illud autem scitote, quoniam, si sciret paterfamilias, qua hora fur venturus esset, vigilaret utique, et non sineret perfodi domum suam.

44. Ideo et vos estote parati, quia qua nescitis hora Filius hominis venturus est.

43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

When ye come into an house, salute it

Saint Matthew – Chap. 10

IN quamcumque autem civitatem aut castellum intraveritis, interrogate, quis in ea dignus sit, et ibi manete donec exeatis.

12. Intrantes autem in domum, salutate eam, dicentes: Pax huic domui.

13. Et si quidem fuerit domus illa digna, veniet pax vestra super eam; si autem non fuerit digna, pax vestra revertetur ad vos.

14. Et quicumque non receperit vos, neque audierit sermones vestros, exeuntes foras de domo vel civitate excutite pulverem de pedibus vestris.

15. Amen dico vobis, tolerabilius erit terræ Sodomorum et Gomorrhæorum in die judicii quam illi civitati.

AND into whastoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.



When ye come into an house, salute it. J.-J. T.



Jesus asleep during the storm. J.-J. T

Jesus asleep during the storm

Saint Mark – Chap. 4

Et dimittentes turbam assumunt eum ita ut erat in navi, et aliæ naves erant cum illo.

37. Et facta est procella magna venti, et fluctus mittebat in navim, ita ut impleretur navis.

38. Et erat ipse in puppi super cervical dormiens, et excitant eum, et

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

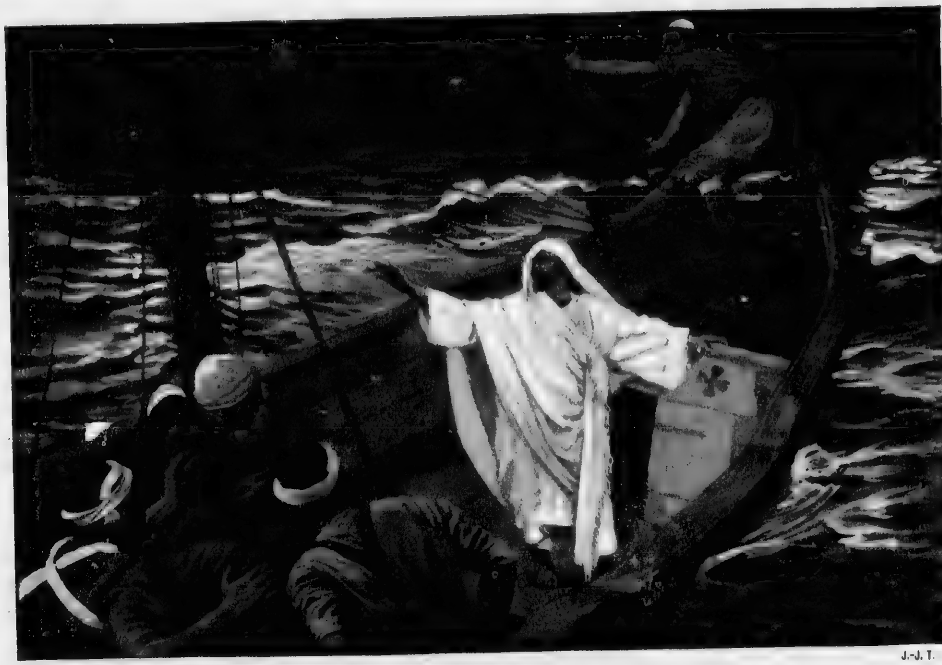
37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow : and they

dicunt illi : Magister, non ad te pertinet, quia perimus ?

awake him, and say unto him, Master, carest thou not that we perish ?

Jesus stilling the tempest



Jesus stilling the tempest. J.-J. T.

ET exsurgens comminatus est vento, et dixit mari : Tace, obmutesce. Et cessavit ventus, et facta est tranquillitas magna.

40. Et ait illis : Quid timidi estis ? necdum habetis fidem ? Et timuerunt timore magno, et dicebant ad alterutrum : Quis, putas, est iste, quia et ventus et mare obediunt ei ?

AND he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful ? how is it that ye have no faith ?

On the coasts of Judæa there are still to be seen boats of considerable size, which can be navigated either with oars or sails. In the narrower portion of the stern, referred to by Saint Mark as the « hinder part of the ship, » there was a small cabin in which, no doubt, Jesus was asleep. The sacred text tells us that He had His head upon a pillow, a small detail which proves that the vessel was of sufficient importance to have some furniture in its cabin.

In the Villages, the Sick were brought unto Him

Saint Mark — Chap. 6

ET percurrentes universam regionem illam, cœperunt in grabatis eos, qui se male habebant, circumferre, ubi audiebant eum esse.

56. Et quocumque introibat, in vicos vel in villas aut civitates, in plateis ponebant infirmos, et deprecabantur eum, ut vel fimbriam vestimenti ejus tangerent; et quotquot tangebant eum, salvi fiebant.

AND ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.



Jewish Bible at Jerusalem. J.-J.T.

In the synagogues of Jerusalem, several examples may still be seen of Bibles of the kind represented in our engraving. The left hand scroll of manuscript, as it closed or unrolled, communicated a similar movement to that on the right, and the Priest could then read the writing laid bare between the two. As a rule, these scrolls are of very ancient date, and are enriched with ornaments in silver repoussé work on a velvet ground of a very deep red colour. The reader is generally attended by a clerk, who assists him by pointing out the passage to be given with a small rod, ending in a silver band.



J. J. TISSOT PINXT

IN THE VILLAGES THE SICK WERE BROUGHT UNTO HIM

My name is Legion

Saint Mark – Chap. 5

Et venerunt trans fretum maris in regionem Gerasenorum.

2. Et exeunti ei de navi statim occurrit de monumentis homo in spiritu immundo,

3. Qui domicilium habebat in monumentis, et neque catenis jam quisquam poterat eum ligare,

4. Quoniam sæpe compedibus et catenis vinctus dirupisset catenas, et compedes comminuisset, et nemo poterat eum domare,

5. Et semper die ac nocte in monumentis et in montibus erat, clamans et concidens se lapidibus.

6. Videns autem Jesum a longe, cucurrit et adoravit eum,

7. Et clamans voce magna dixit : Quid mihi et tibi, Jesu Fili Dei altissimi? adjuro te per Deum, ne me torqueas.

And they came over unto the other side of the sea, into the country of the Gadarenes.

2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3. Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains;

4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.



Valley of Hinnom. J.-J. T.

5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran and worshipped him,

7. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.



My name is Legion.

J.-J. T.

8. Dicebat enim illi : Exi, spiritus immunde, ab homine.

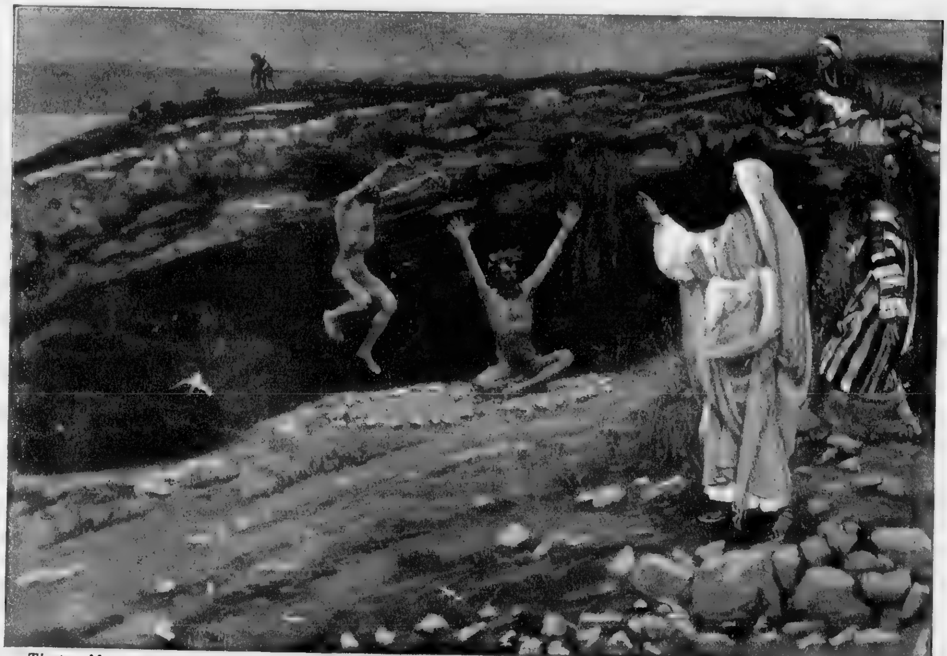
9. Et interrogabat eum : Quod tibi nomen est? Et dicit ei : Legio mihi nomen est, quia multi sumus.

10. Et deprecabatur eum multum, ne se expelleret extra regionem.

8. For he said unto him, Come out of the man, *thou* unclean spirit.

9. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion : for we are many.

10. And he besought him much that he would not send them away out of the country.



The two Men possessed with Devils.

J.-J. T.

The two Men possessed with Devils

Saint Matthew — Chap. 8

Et quum venisset trans fretum in regionem Gerasenorum, occurrerunt ei duo habentes dæmonia, de monumentis exeuntes, sævi nimis, ita ut nemo posset transire per viam illam.

29. Et ecce clamaverunt dicentes : Quid nobis et tibi, Jesu Fili Dei? venisti huc ante tempus torquere nos?

And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

The Good Shepherd

Saint John — Chap. 10

EGO sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis;

12. Mercenarius autem, et qui non est pastor, cujus non sunt oves propriæ, videt lupum venientem, et dimittit oves et fugit, et lupus rapit et dispergit oves.

13. Mercenarius autem fugit, quia mercenarius est et non pertinet ad eum de ovibus.

14. Ego sum pastor bonus, et cognosco meas, et cognoscunt me meæ:

15. Sicut novit me Pater et ego cognosco Patrem, et animam meam pono pro ovibus meis.

16. Et alias oves habeo, quæ non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor.

17. Propterea me diligit Pater, quia



The Good Shepherd. J.-J. T.

I AM the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd; and I know my *sheep*, and am known of mine.

15. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

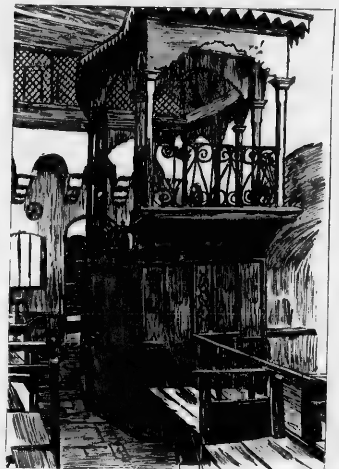
16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17. Therefore doth my Father love me,

ego pono animam meam, ut iterum sumam eam.

because I lay down my life, that I may take it again.

How often I have seen a shepherd carrying a lost lamb over the rocks on his way to the sheepfold! He holds it on his shoulders with its feet held against his breast, and many a time have I seemed to recognize a likeness to the Christ in the features of some such carer for the sheep, a fact which to my mind made the symbol yet more striking. I was the more impressed with this when, as was sometimes the case, the shepherd had his head bound up, telling of



Synagogue of the Mugarabees. J.-J. T.

the dangers he had run in rescuing his lamb from some robber, or in climbing over the obstacles in his path, whilst seeking the lost one.

This parable of the Good Shepherd, which is one of the most beautiful in the Gospels, is also one of those which were most often chosen for illustration by artists in early Christian times. The catacombs of Rome are full of figures and groups recalling it, which were faithfully repeated in the Middle Ages.

The Swine driven into the Sea

Saint Matthew — Chap. 8

ERAT autem non longe ab illis grex multorum porcorum pascens.
31. Dæmones autem rogabant eum, dicentes : Si ejicis nos hinc, mitte nos in gregem porcorum.
32. Et ait illis : Ite. At illi exeuntes abierunt in porcos, et ecce impetu abiit totus grex per præceps in mare, et mortui sunt in aquis.
33. Pastores autem fugerunt, et venientes in civitatem nuntiaverunt

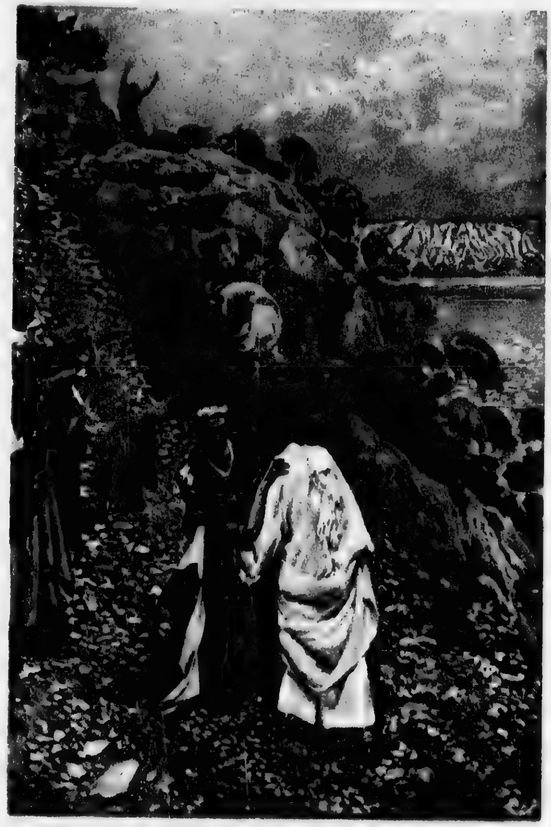
AND there was a good way off from them an herd of many swine feeding.
31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
32 And he said unto them, Go. And when they were come out, they went into the herd of swine : and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
33. And they that kept them fled, and went their ways into the city, and told

omnia, et de eis, qui dæmonia habuerant.

34. Et ecce tota civitas exiit obviam Jesu, et viso eo rogabant, ut transiret a finibus eorum.

every thing, and what was befallen to the possessed of the devils.

34. And behold, the whole city came out to meet Jesus : and when they saw him, they besought *him* that he would depart out of their coasts.



We know that by the law of Moses swine were declared unclean, as well as all other animals with undivided hoofs, with those which, though their hoofs were cloven, did not chew the cud. Perhaps, in the case of the swine, hygienic considerations had something to do with the prohibition, but, however that may have been, that prohibition was very distinct: the Jews were forbidden either to eat their flesh or to offer them up in sacrifice in the Temple. The use of anything made from any part of these animals was equally prohibited, but, in spite of all these restrictions, certain Jews of Galilee, which was on the borders of districts inhabited by the Gentiles, owned large herds of swine, as a speculation, and made considerable sums of money by so doing. Not being able, according to the terms of the law, to keep these animals themselves, they had them looked after by Gentile swine-herds, and sold them later to the Romans, or the heathen inhabitants of Tyre and Sidon, and of the shores of the Mediterranean adjoining the country of Galilee.

On the further side of the lake of Galilee, in the heathen portion of Palestine, there were desert districts of considerable extent, well suited to the keeping of swine, and they were herded together there in great numbers. Jesus sometimes visited these wilds, attracted, doubtless, by the knowledge of the oppression and miseries of every kind weighing down its inhabitants. It would appear, however, from the Gospel narrative, that the presence of the Saviour, and the miracles performed by Him, inspired the people with terror rather than with gratitude. These rude, untutored peasants mourned more over the loss of a herd of swine than they rejoiced at the advent of a prophet. The extraordinary scene described by the Evangelists filled them with nameless dread, instead of leading them to reflect on its true meaning, and they fled, beseeching Jesus « to depart out of their coasts ».

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The Raising of Jairus' daughter

Saint Mark — Chap. 5

ET venit quidam de archisynagogis nomine Jairus, et videns eum procidit ad pedes ejus,

23. Et deprecabatur eum multum, dicens : Quoniam filia mea in extremis est, veni, impone manum super eam, ut salva sit et vivat.

24. Et abiit cum illo, et sequebatur eum turba multa, et comprimebant eum.

AND behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23. And besought him greatly, saying, My little daughter lieth at the point of death : *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24. And *Jesus* went with him; and much people followed him, and thronged him.

35. Adhuc eo loquente veniunt ab archisynagogo, dicentes : Quia filia tua mortua est : quid ultra vexas Magistrum ?

36. Jesus autem audito verbo, quod dicebatur, ait archisynagogo : Noli timere, tantummodo crede.

37. Et non admisit quemquam se sequi, nisi Petrum et Jacobum et Joannem fratrem Jacobi.

38. Et veniunt in domum archisynagogi, et videt tumultum et flentes et ejulantes multum.

39. Et ingressus ait illis : Quid turbamini et ploratis ? puella non est mortua, sed dormit.

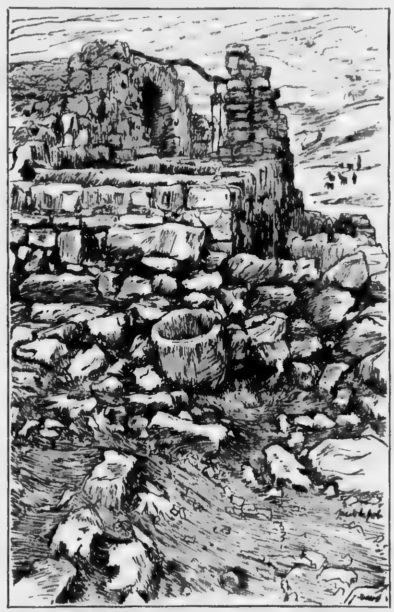
40. Et irridebant eum. Ipse vero, ejectis omnibus, assumit patrem et matrem puellæ et qui secum erant, et ingreditur ubi puella erat jacens.

41. Et tenens manum puellæ ait illi : Talitha cumi, quod est interpretatum : Puella, tibi dico, surge.

42. Et confestim surrexit puella et ambulabat (erat autem annorum duodecim), et obstupuerunt stupore magno.

35. While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.



Bir-Ayoub or Job's Well J.-J. T.

37. And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43. Et præcepit illis vehementer, ut nemo id sciret, et dixit dari illi manducare.

43. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Jesus preaching by the sea side

Saint Matthew — Chap. 13

IN illo die exiens Jesus de domo sedebat secus mare.

THE same day went Jesus out of the house, and sat by the sea side.



The Sea of Tiberias. J.-J. T.

In wandering slowly on foot by the Sea of Tiberias in the neighbourhood of Magdala, near the so-called Horns of Hattin, rocks occur at intervals, any one of which might very well serve as a seat for a teacher wishing to address a crowd. Why should not Jesus, Who, the Evangelists tell us, often taught the people by the sea, have used one of these very stones? It seems to us that we are quite justified in assuming that He did, especially as the surrounding districts are lofty, rendering the place very suitable to His purpose, from an acoustic point of view.

The dumb man possessed with a devil

Saint Matthew — Chap. 12

TUNC oblatus est ei dæmonium habens cæcus et mutus, et curavit eum, ita ut loqueretur et videret.

23. Et stupebant omnes turbæ, et

THEN was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed,

dicebant: Numquid hic est filius David?

24. Pharisæi autem audientes dixerunt: Hic non ejicit dæmones nisi in Beelzebub principe dæmoniorum.

25. Jesus autem sciens cogitationes eorum dixit eis: Omne regnum divisum contra se desolabitur, et omnis civitas vel domus divisa contra se non stabit.

26. Et si Satanas Satanam ejicit, adversus se divisus est, quomodo ergo stabit regnum ejus?

27. Et si ego in Beelzebub ejicio dæmones, filii vestri in quo ejiciunt? Ideo ipsi judices vestri erunt.

28. Si autem ego in Spiritu Dei ejicio dæmones, igitur pervenit in vos regnum Dei.

29. Aut quomodo potest quisquam intrare in domum fortis et vasa ejus diripere, nisi prius alligaverit fortem? et tunc domum illius diripiet.

30. Qui non est mecum, contra me est, et qui non congregat mecum, spargit.

and said, Is not this the son of David?

24. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

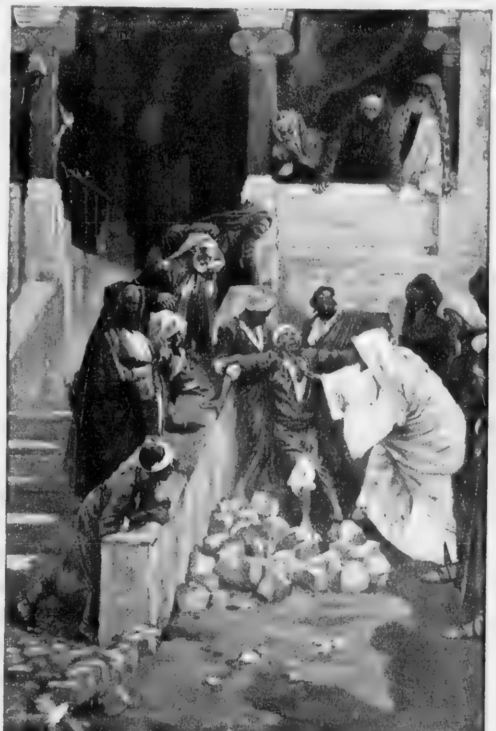
26. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27. And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.



The dumb man possessed with a devil. J.-J. T.

Healing of the Woman with the issue of blood

Saint Mark — Chap. 5

ET mulier, quæ erat in profluvio sanguinis annis duodecim,

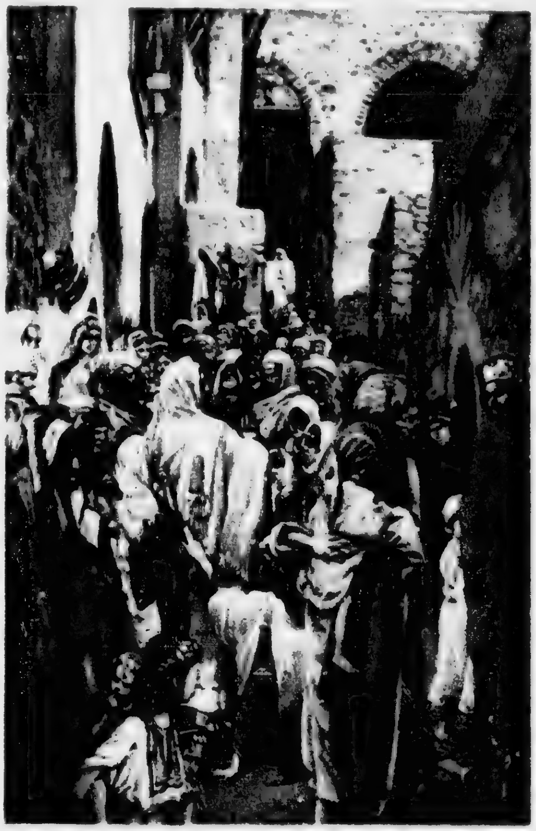
26. Et fuerat multa perpessa a compluribus medicis, et erogaverat omnia sua, nec quidquam profecerat, sed magis deterius habebat,

27. Quum audisset de Jesu, venit in turba retro, et tetigit vestimentum ejus;

28. Dicebat enim : Quia si vel vestimentum ejus tetigero, salva ero.

29. Et confestim siccatus est fons sanguinis ejus, et sensit corpore quia sanata esset a plaga.

30. Et statim Jesus in semetipso cognoscens virtutem, quæ exierat de illo, conversus ad



AND a certain woman, which had an issue of blood twelve years,

26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27. When she had heard of Jesus, came in the press behind, and touched his garment.

28. For she said, If I may touch but his clothes, I shall be whole.

29. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30. And Jesus immediately knowing in himself that virtue had gone out of him, turned

turbam aiebat : Quis tetigit vestimenta mea?

31. Et dicebant ei discipuli sui : Vides turbam comprimentem te, et dicis : Quis me tetigit?

32. Et circumspiciebat videre eam, quæ hoc fecerat.

33. Mulier vero timens et tremens, sciens quod factum esset in se, venit et procidit ante eum, et dixit ei omnem veritatem.

34. Ille autem dixit ei : Filia, fides tua te salvam fecit; vade in pace, et esto sana a plaga tua.

him about in the press, and said, Who touched my clothes?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32. And he looked round about to see her that had done this thing.

33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.



Woman of Geba (Samaria). J.-J. T.

The Jews, particularly those who were dedicated to the special service of God, were in the habit of wearing a quadrangular garment, or piece of cloth, called a taled or tallith. On each corner of this garment was sewn a piece of azure blue silk, intended to remind the owner of the sojourn in Egypt, and from it also hung a fringe, made of threads knotted together, the number of knots representing the four consonants of the name of Jehovah, that is to say, the letters corresponding with the English J. H. V. H. and pronounced « Yahweh ». We are, I think, justified in supposing that Jesus, when the woman with the issue of blood approached Him, was wearing the tallith over His ordinary clothes, and that the hem of the garment touched by her, or, as Saint Luke expresses it, the border, which may have meant the fringe, was the fringe of the corner, with the symbolic meaning of which she was acquainted. Anxious to win a special favour of Jesus, Whom she doubtless recognised as a representative of Jehovah, it may well have appeared to her a simple and natural thing to testify her respect and to express her request by touching the sacred garment. It was just her way of making an appeal to the power of God. And that power did indeed, as related in the Gospels, manifest itself in a mysterious manner. Jesus felt that a miracle had been unconsciously performed, and that « virtue had gone out of Him » for « He turned Him about » to see who had had recourse to Him. He probably wished, moreover, in calling the attention of the bystanders to this woman, not to allow so touching an example of faith and humility to escape notice.

Lord, I am not worthy

Saint Matthew – Chap. 8

QUUM autem introisset Capharnaum, accessit ad eum centurio, rogans eum,

6. Et dicens : Domine, puer meus jacet in domo paralyticus, et male torquetur.

7. Et ait illi Jesus : Ego veniam et curabo eum.

8. Et respondens centurio ait : Domine, non sum dignus, ut intres sub tectum meum ; sed tantum dic verbo, et sanabitur puer meus.

9. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic : Vade, et vadit ; et alii : Veni, et venit ; et servo meo : Fac hoc, et facit.

10. Audiens autem Jesus miratus est, et sequentibus se dixit : Amen dico vobis, non inveni tantam fidem in Israel.

11. Dico autem vobis, quod multi ab oriente et occidente venient, et recumbent cum Abraham et Isaac et Jacob in regno cœlorum ;

12. Filii autem regni ejicientur in

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7. And Jesus saith unto him, I will come and heal him.

8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed.

9. For I am a man under authority, having soldiers under me : and I say to this *man*, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*.



Typical Jew of Jerusalem. J.-J. T.

10. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

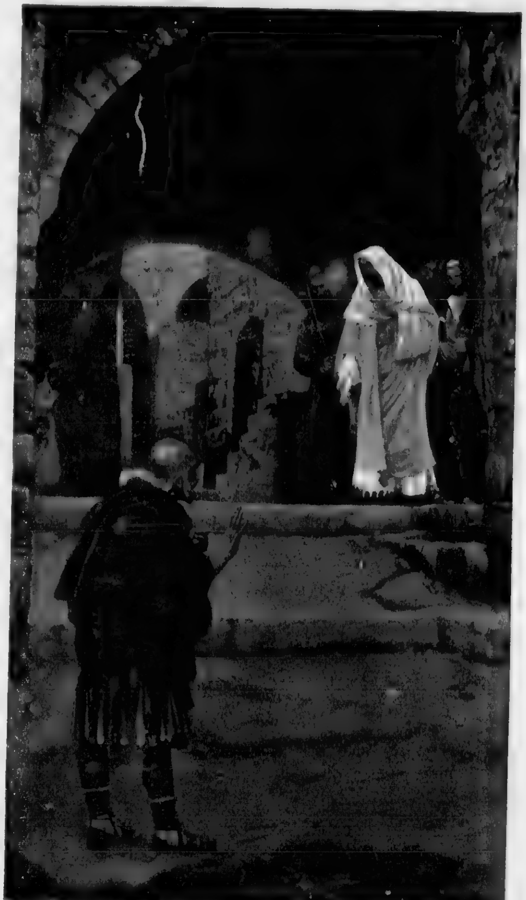
12. But the children of the kingdom

tenebras exteriores : ibi erit fletus et stridor dentium.

shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

13. Et dixit Jesus centurioni : Vade, et sicut credidisti fiat tibi. Et sanatus est puer in illa hora.

13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.



Lord, I am not worthy. J.-J. T.

In our engraving, the centurion is represented below the Lord, and at some distance from Him. His humility prevents him from going higher and approaching nearer to Him, Whom he beseeches to heal his servant.

Beneath the arches darkening the narrow street, Christ turns towards him, and graciously grants the favour the soldier asks of Him with so much faith.

The form of Jesus is draped from head to foot, as if to signify that He is not lavish of His gifts, but reserves them for those who merit them. According to one tradition, He was so beautiful, and His whole personality so full of attraction, that, as a general rule, He had to endeavour, as much as possible, to disguise and attenuate a fascination which would otherwise have gained all hearts. It did not suit His purpose to draw the multitude to Him by means of a feeling of that kind; to do so would have been far beneath the divine mission He held. He wished to influence those about Him by His spiritual power, by His teaching and by His mighty works.

The sacred text tells us that Jesus turned the touching faith of the centurion to account to complain of the scepticism of His own people. This heathen had more confidence in the Messiah than the children of Israel, to whom His coming had long been foretold. Jesus Christ further profited by this incident to prophesy the future extension of His spiritual kingdom upon earth, and the « casting out into outer darkness » of the Jewish nation, as a punishment for their want of faith. Later, in his Epistle to the Hebrews, Saint Paul, the Apostle, works out this thought more fully.

The man possessed of a devil in the Synagogue

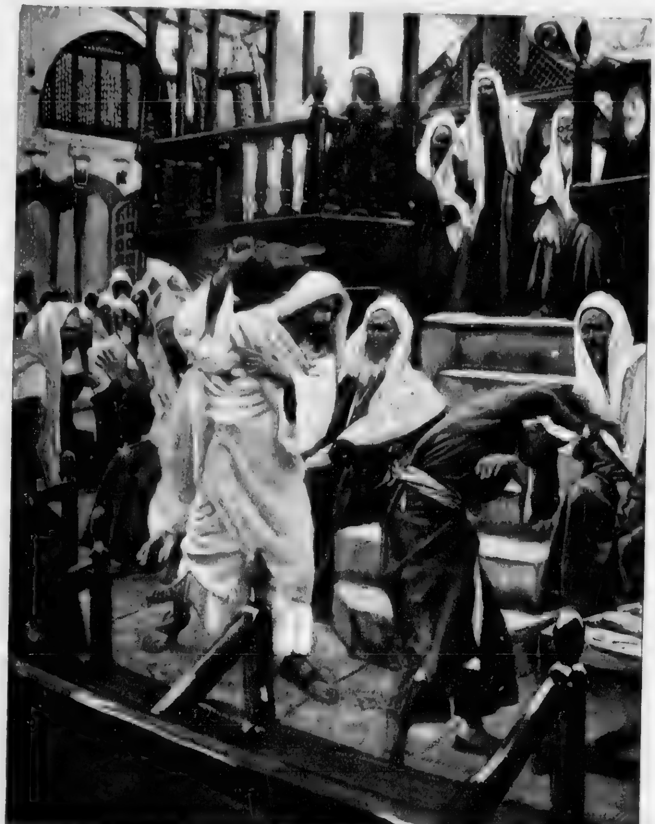
Saint Luke – Chap. 4

Et in synagoga erat homo habens dæmonium immundum, et exclamavit voce magna,

34. Dicens: Sine, quid nobis et tibi, Jesu Nazarene? venisti perdere nos? scio te quis sis, Sanctus Dei.

35. Et increpavit illum Jesus, dicens: Obmutesce et exi ab eo. Et quum projecisset illum dæmonium in medium, exiit ab illo, nihilque illum nocuit.

36. Et factus est pavor in omnibus,



The man possessed of a devil in the Synagogue. J.-J. T.

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34. Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and

et colloquebantur ad invicem, dicentes : Quod est hoc verbum, quia in potestate et virtute imperat immundis spiritibus, et exeunt ?

37. Et divulgabatur fama de illo in omnem locum regionis.

spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37. And the fame of him went out into every place of the country round about.

Young man, I say unto thee, Arise

Saint Luke – Chap. 7

ET factum est, deinceps ibat in civitatem, quæ vocatur Naim, et ibant cum eo discipuli ejus, et turba copiosa.

12. Quum autem appropinquaret portæ civitatis, ecce defunctus efferebatur filius unicus matris suæ, et hæc vidua erat; et turba civitatis multa cum illa.

13. Quam quum vidisset Dominus, misericordia motus super eam dixit illi : Noli flere.

14. Et accessit et tetigit loculum. (Hi autem, qui portabant, steterunt.) Et ait : Adolescens, tibi dico, surge.

15. Et resedit qui erat mortuus, et cœpit loqui. Et dedit illum matri suæ.

16. Accepit autem omnes timor, et magnificabant Deum, dicentes : Quia propheta magnus surrexit in nobis, et quia Deus visitavit plebem suam.

17. Et exiit hic sermo in universam Judæam de eo, et in omnem circa regionem.

18. Et nuntiaverunt Joanni discipuli ejus de omnibus his.

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came and touched the bier : and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us; and That God hath visited his people.

17. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18. And the disciples of John shewed him of all these things.

19. Et convocavit duos de discipulis suis Joannes, et misit ad Jesum, dicens : Tu es qui venturus es, an alium exspectamus ?

20. Quum autem venissent ad eum viri, dixerunt : Joannes Baptista misit nos ad te, dicens : Tu es qui venturus es, an alium exspectamus ?

21. In ipsa autem hora multos curavit a languoribus et plagis, et spiritibus malis, et cæcis multis donavit visum.

22. Et respondens dixit illis : Euntes renuntiate Joanni quæ audistis et vidistis, quia cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur.

23. Et beatus est quicumque non fuerit scandalizatus in me.



Saint Mark. J.-J. T.

19. And John calling *unto him* two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another ?

21. And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23. And blessed is *he*, whosoever shall not be offended in me.

A few details about the raising of the widow's son at Nain have been handed down to us by tradition. The name of this son was, we are told, Quadratus, and after his resurrection he at once became a disciple of the Apostles. On this subject Eusebius, that faithful historian of the early days of the Church, quotes : « The actions of Our divine Saviour appealed to the eyes, because they were real; because those whom He healed and raised from the dead were visible, not only at the actual moment of their resurrection or their recovery, but for the whole of the rest of their lives, and not only during the life on earth of Our Saviour, but even after



His Ascension, so that many of them have remained alive until our own day. » *(Hist. III, XXXVII, 17.)*

Other old traditions relate how the mother of the man restored to life was received by the company of Holy Women who ministered to the necessities of the Apostles and disciples in their journeys to and fro.

Nothing is now left of Nain but a few houses, which have escaped destruction, situated at the base of « Little Hermon » south-west of Mount Tabor. The resurrection of Quadratus was formerly commemorated by a church built on the actual scene of the miracle. The Mussulmans converted this church into a Mosque, which has long been in ruins. All that can now be seen is a single « mihrab », or niche, in which the lower portion of a white marble column still remains. A few minutes' walk from it flows the Kishon, near to which took place the battle of Deborah, and later that of Alexander, son of Aristobulus, in the time of Pompey.

The Disciples pluck Corn on the Sabbath

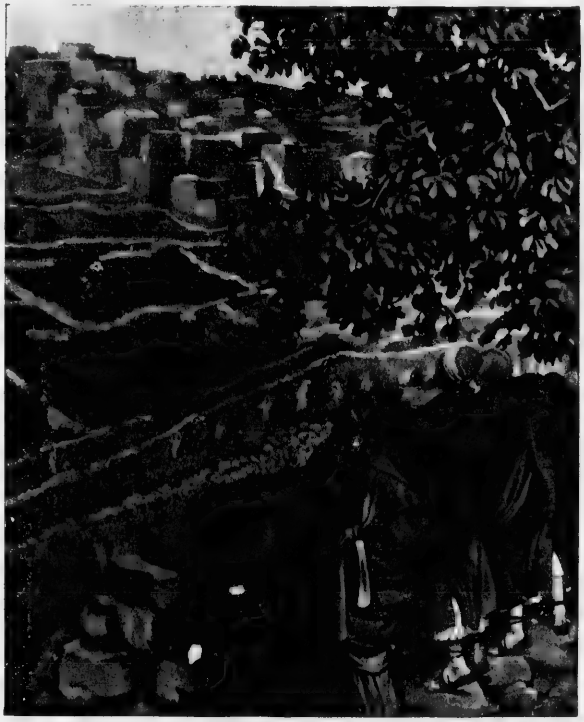
Saint Mark — Chap. 2

Et factum est iterum, quum Dominus sabbatis ambularet per sata, et discipuli ejus cœperunt progredi et vellere spicas.

24. Pharisæi autem dicebant ei: Ecce, quid faciunt sabbatis quod non licet?

25. Et ait illis: Numquam legistis quid fecerit David, quando necessitatem habuit, et esuriit ipse et qui cum eo erant?

26. Quomodo introivit in domum Dei sub Abiathar principe sacerdotum, et panes propositionis manducavit, quos non licebat manducare nisi sacerdoti-



The Disciples pluck corn on the Sabbath. J.-J. T.

And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26. How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat, but for the priests,

bus, et dedit eis, qui cum eo erant?

and gave also to them which were with him?

27. Et dicebat eis: Sabbatum propter hominem factum est, et non homo propter sabbatum.

28. Itaque dominus est Filius hominis etiam sabbati.

27. And he said unto them, The sabbath was made for man, and not man for the sabbath.

28. Therefore the Son of man is Lord also of the sabbath.

We have here a further example of Jewish sensitiveness, with regard to the rigid observance of the Sabbath. In their eyes, the disciples of Jesus were doubly in fault for acting in the manner related in the sacred text. First of all, because, in thus walking through the corn-fields they went farther than the distance prescribed by law (2,000 cubits), and secondly, because they rubbed the ears of corn between their fingers to extract the grain, which, in the opinion of the Pharisees, was doing work forbidden with equal strictness.

The « ears of corn » here referred to must really have been ears of barley, for it was at the end of April, and wheat does not ripen until a month later.

It is worthy of remark, that Our Lord and Saviour Jesus Christ in His reply to the reproachaddressed to Him does not directly attack the minute observances of the Pharisees, but appeals to a higher doctrine, explaining that man was not made for the observance of the Sabbath; on the contrary, the Sabbath was instituted for the benefit of man; the law ordering its observance was, therefore, not one of those which absolute necessity or legitimate authority could not set aside, and, in the case referred to, both these conditions were fulfilled, for the disciples were hungry, and « Jesus was the Master of the law. »

Healing of the Canaanite's daughter

Saint Mark — Chap. 7

ET quum introisset in domum a turba, interrogabant eum discipuli ejus parabolam.

18. Et ait illis: Sic et vos imprudentes estis? Non intelligitis, quia omne extrinsecus introiens in hominem non potest eum communicare,

19. Quia non intrat in cor ejus, sed

AND when he was entered into the house from the people, his disciples asked him concerning the parable.

18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19. Because it entereth not into

in ventrem vadit, et in secessum exit, purgans omnes escas?

20. Dicebat autem, quoniam, quæ de homine exeunt, illa communicant hominem.

21. Ab intus enim de corde hominum malæ cogitationes procedunt, adulteria, fornicationes, homicidia,

22. Furta, avaritiæ, nequitiæ, dolus, impudicitiæ, oculus malus, blasphemia, superbia, stultitia.

23. Omnia hæc mala ab intus procedunt et communicant hominem.

24. Et inde surgens abiit in fines Tyri et Sidonis, et ingressus domum neminem voluit scire, et non potuit latere.

25. Mulier enim, statim ut audivit de eo, cujus filia habebat spiritum immundum, intravit et procidit ad pedes ejus.

26. Erat enim mulier gentilis, Syrophœnissa genere. Et rogabat eum, ut dæmonium ejiceret de filia ejus.

27. Qui dixit illi: Sine prius saturari filios; non est enim bonum sumere panem filiorum et mittere canibus.



Women of Cairo. J.-J. T.

his heart, but into the belly, and goeth out into the draught, purging all meats?

20. And he said, That which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23. All these evil things come from within, and defile the man.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28. At illa respondit et dixit illi: Utique Domine, nam et catelli comedunt sub mensa de micis puerorum.

29. Et ait illi: Propter hunc sermonem vade, exiit dæmonium a filia tua.

30. Et quum abiisset domum suam, invenit puellam jacentem supra lectum, et dæmonium exiisse.

31. Et iterum exiens de finibus Tyri venit per Sidonem ad mare Galilææ inter medios fines Decapoleos.



Healing of the Canaanite's daughter. J.-J. T.

28. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

The Canaanites were the descendants of the eleven Sons of Canaan, who were driven out of their country by Joshua, as a punishment, the Bible tells us, for their idolatrous customs and abominations. Defeated and despoiled of their riches, they withdrew to various countries, chiefly to Greece and Africa. Certain writers say that some of them even went as far as Germany and to the districts now occupied by the Slav races, yet others assert that some went to America, but this is not at all probable.

The Canaanites built a great number of cities in Africa, and Procopius relates that in one of them they set up, near a well, two columns of white marble on which were inscribed these words: « We are the people who were saved from the robber Joshua, the Son of Nave (or Nun), who was pursuing us. »



They brought unto Him all that were diseased. J.-J. T.

They brought unto Him all that were diseased

Et omnis turba quærebat eum tangere, quia virtus de illo exibat, et sanabat omnes. S. LUC. — C. 6.

35. Et quum cognovissent eum viri loci illius, miserunt in universam regionem illam, et obtulerunt ei omnes male habentes,

36. Et rogabant eum, ut vel fimbriam vestimenti ejus tangerent. Et quicumque tetigerunt, salvi facti sunt

SANCT. MATTH. — C. 14.

And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. SAINT LUKE. — CH. 6.

35. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

SAINT MATTHEW. — CH. 14.

The Parable of the Sower

Saint Matthew – Chap. 13

Et locutus est eis multa in parabolis, dicens : Ecce, exiit qui seminat seminare.

4. Et dum seminat, quædam ceciderunt secus viam, et venerunt volucres cœli, et comederunt ea.

5. Alia autem ceciderunt in petrosa, ubi non habebant terram multam, et continuo exorta sunt, quia non habebant altitudinem terræ.

6. Sole autem orto æstuaverunt, et quia non habebant radicem, aruerunt.

7. Alia autem ceciderunt in spinas, et creverunt spinæ, et suffocaverunt ea.

8. Alia autem ceciderunt in terram bonam, et dabant fructum, aliud centesimum, aliud sexagesimum, aliud trigesimum.

9. Qui habet aures audiendi, audiat.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4. And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up :

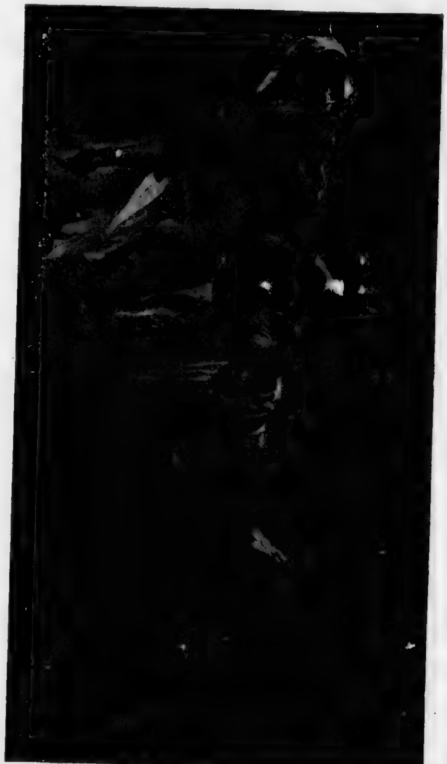
5. Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth:

6. And when the sun was up, they were scorched; and because they had no root, they withered away;

7. And some fell among thorns; and the thorns sprung up, and choked them :

8. But other fell into good ground, and brought forth fruit some an hundredfold, some sixtyfold, some thirtyfold.

9. Who hath ears to hear, let him hear.



The Parable of the Sower. J.-J. T.

10. Et accedentes discipuli dixerunt ei : Quare in parabolis loqueris eis?

11. Qui respondens ait illis : Quia vobis datum est nosse mysteria regni cælorum, illis autem non est datum.

12. Qui enim habet, dabitur ei et abundabit ; qui autem non habet, et quod habet auferetur ab eo.



A typical Jew of Jerusalem. J.-J. T.

10. And the disciples came, and said unto him, Why speakest thou unto them in parables?

11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath.

A Woman anointeth the feet of Jesus

Saint Luke — Chap. 7

ROGABAT autem illum quidam de Pharisæis, ut manducaret cum illo, et ingressus domum Pharisæi discubuit.

37. Et ecce mulier, quæ erat in civitate peccatrix, ut cognovit, quod accubuisset in domo Pharisæi, attulit alabastrum unguenti,

38. Et stans retro secus pedes ejus, lacrymis cœpit rigare pedes ejus, et capillis capitis sui tergebat, et osculabatur pedes ejus et unguento ungebat.

39. Videns autem Pharisæus, qui vocaverat eum, ait intra se dicens : Hic si

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39. Now when the Pharisee which had bidden him saw *it*, he spake



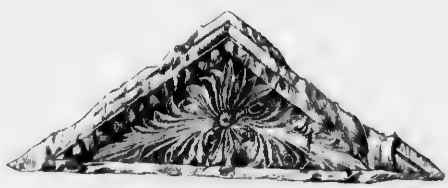
A Woman anointeth the feet of Jesus.

J.-J. T.

esset propheta, sciret utique quæ et qualis est mulier quæ tangit eum, quia peccatrix est.

within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him : for she is a sinner.

Verse 38 of Saint Luke VII indicates with sufficient clearness how the scene referred to took place. It was possible to pass from the court or garden by way of arcades to the room in which the meal was served, without opening any door, and Mary Magdalene could thus, without troubling any of the attendants, make her way in behind Jesus, Who was reclining at table with His feet raised above the ground. She had only to bend down slightly to be able to anoint the feet of the Master, after she had poured oil on His head. The table was of the form of a horse-shoe, and the servants waited within the semi-circle formed by it, so that the Magdalene's presence could not possibly have annoyed anyone. Moreover, in the East, access to rooms in which feasts are being held is more or less free to all.





Jesus commanding His disciples to rest J. J. T.

Jesus commanding His disciples to rest

Saint Mark — Chap. 6

ET convenientes apostoli ad Jesum renuntiaverunt ei omnia, quæ egerant et docuerant.

31. Et ait illis : Venite seorsum in desertum locum, et requiescite pusillum. Erant enim qui veniebant et redibant multi, et nec spatium manducandi habebant.

AND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat.



The blind leading the blind.

J. J. T.

The blind leading the blind

Saint Matthew — Chap. 15

SINITE illos : cæci sunt et duces cæcorum ; cæcus autem si cæco ducatum præstet, ambo in foveam cadunt.

LET them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

In the streets of Jerusalem numbers of blind men may still sometimes be seen, walking one behind the other in files, and clinging to each other, under the leadership of one of their number who is familiar with the obstacles to be avoided, and, knowing every nook and corner of the town, inspires his comrades with confidence.

The Palsied Man let down through the Roof

Saint Mark – Chap. 2

ET iterum intravit Capharnaum post dies.

2. Et auditum est, quod in domo esset, et convenerunt multi, ita ut non caperet neque ad januam, et loquebatur eis verbum.

3. Et venerunt ad eum ferentes paralyticum, qui a quatuor portabatur.

4. Et quum non possent offerre eum illi præ turba, nudaverunt tectum ubi erat, et patefacientes submiserunt grabatum, in quo paralyticus jacebat.

5. Quum autem vidisset Jesus fidem illorum, ait paralytico: Fili, dimittuntur tibi peccata tua.

6. Erant autem illic quidam de scribis, sedentes et cogitantes in cordibus suis:

7. Quid hic sic loquitur? Blasphemat. Quis potest dimittere peccata, nisi solus Deus?

8. Quo statim cognito Jesus spiritu suo, quia sic cogitarent intra se, dicit illis: Quid ista cogitatis in cordibus vestris?



Entrance to the Tombs of the Kings. J.-J. T.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them,

9. Quid est facilius, dicere paralytico: Dimittuntur tibi peccata; an dicere: Surge, tolle grabatum tuum et ambula?

10. Ut autem sciatis, quia Filius hominis habet potestatem in terra dimittendi peccata, (ait paralytico:)

11. Tibi dico: Surge, tolle grabatum tuum, et vade in domum tuam.

12. Et statim surrexit ille, et sublato grabato abiit coram omnibus.

Why reason ye these things in your hearts?

9. Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12. And immediately he arose, took up the bed, and went forth before them all.



The Palsied Man let down through the Roof. J.-J. T

The Sermon on the Mount

Saint Matthew — Chap. 5

VIDENS autem Jesus turbas ascendit in montem, et quum sedisset, accesserunt ad eum discipuli ejus,

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. Et aperiens os suum docebat eos, dicens :

3. Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum.

4. Beati mites, quoniam ipsi possidebunt terram.

5. Beati qui lugent, quoniam ipsi consolabuntur.

6. Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur.

7. Beati misericordes, quoniam ipsi misericordiam consequentur.

8. Beati mundo corde, quoniam ipsi Deum videbunt.

9. Beati pacifici, quoniam filii Dei vocabuntur.

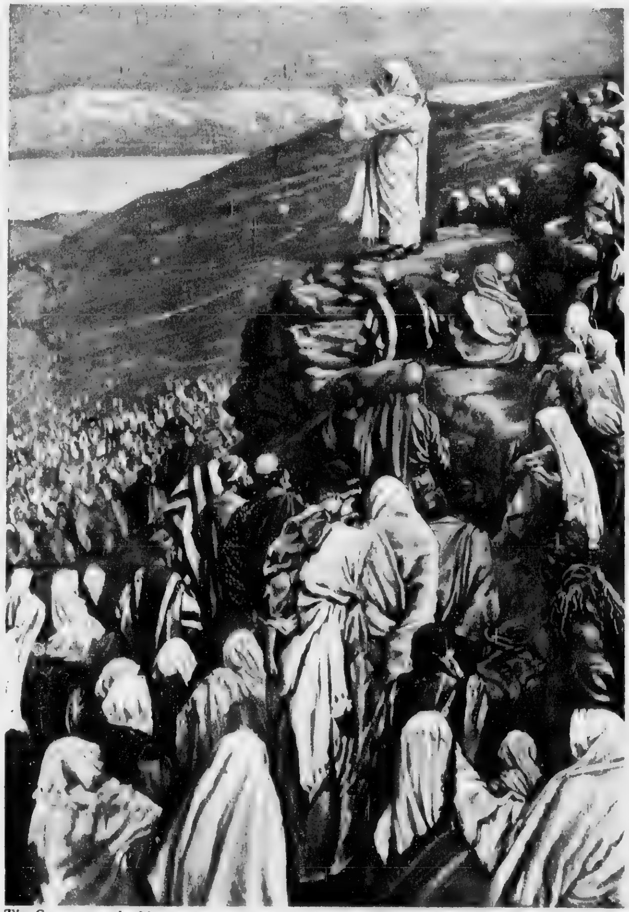
2. And he opened his mouth, and taught them, saying,

3. Blessed *are* the poor in spirit : for theirs is the kingdom of heaven.

4. Blessed *are* they that mourn: for they shall be comforted.

5. Blessed *are* the meek : for they shall inherit the earth.

6. Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.



The Sermon on the Mount. J.-J. T.

7. Blessed *are* the merciful : for they shall obtain mercy.

8. Blessed *are* the pure in heart : for they shall see God.

9. Blessed *are* the peacemakers : for they shall be called the children of God.

10. Beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum cœlorum.

11. Beati estis, quum maledixerint vobis et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes, propter me.

12. Gaudete et exsultate, quoniam merces vestra copiosa est in cœlis; sic enim persecuti sunt prophetas, qui fuerunt ante vos.

13. Vos estis sal terræ. Quod si sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut mittatur foras et conculcetur ab hominibus.

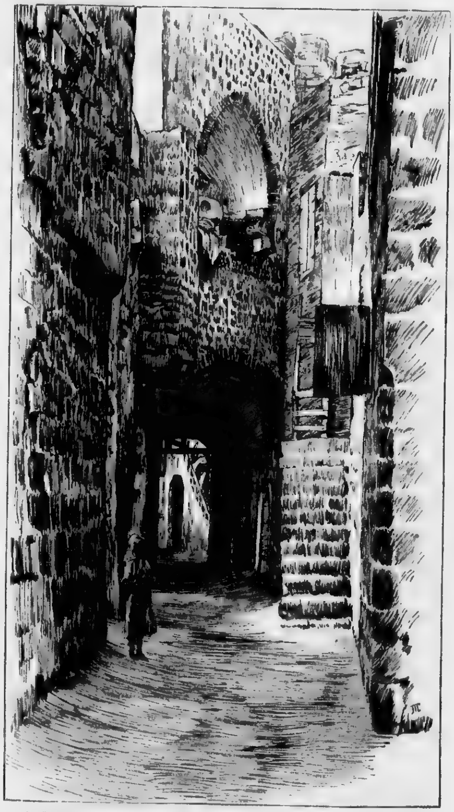
14. Vos estis lux mundi. Non potest civitas abscondi supra montem posita.

15. Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt.

16. Sic luceat lux vestra coram hominibus, ut videant opera vestra bona,

10. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.



A Street in Jaffa. J.-J. T.

12. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good

et glorificent Patrem vestrum, qui in cœlis est.

17. Nolite putare, quoniam veni solvere legem aut prophetas; non veni solvere, sed adimplere.

18. Amen quippe dico vobis, donec transeat cœlum et terra, iota unum aut unus apex non præteribit a lege, donec omnia fiant.

works, and glorify your Father which is in heaven.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.



Olive Trees in the Valley of Hinnom. J.-J. T.

If, on leaving Migdol, the ancient Magdalum, you turn your back on the lake, you will come to a deep gorge or ravine, flanked by the two Horns of Hattin, beyond which you will arrive at the foot of the mountains from which Jesus generally preached, and the scene of His miracle of the multiplication of the loaves. One of these mountains is that of the Beatitudes, which commands a view of the whole district. At your feet is the lake, bathing the last slopes of the Lebanon range.

He laid his hands upon a few sick folk

Saint Mark — Chap. 6

Et egressus inde abiit in patriam suam, et sequebantur eum discipuli sui.

2. Et facto sabbato cœpit in synagoga

And he went out from thence, and came into his own country; and his disciples follow him.

2. And when the sabbath day was

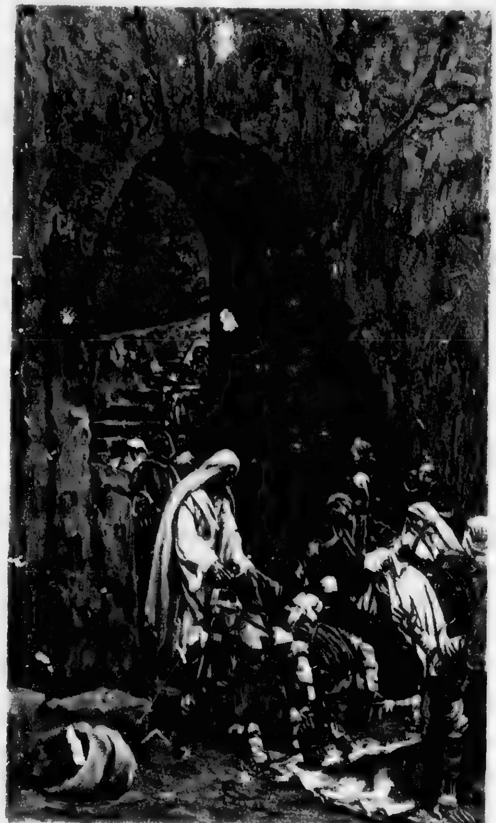
docere, et multi audientes admirabantur in doctrina ejus, dicentes: Unde huic hæc omnia? et quæ est sapientia, quæ data est illi, et virtutes tales, quæ per manus ejus efficiuntur?

3. Nonne hic est faber, filius Mariæ, frater Jacobi et Joseph et Judæ et Simonis? nonne et sorores ejus hic nobiscum sunt? Et scandalizabantur in illo.

4. Et dicebat illis Jesus: Quia non est propheta sine honore, nisi in patria sua et in domo sua et in cognatione sua.

5. Et non poterat ibi virtutem ullam facere, nisi paucos infirmos impositis manibus curavit.

6. Et mirabatur propter incredulitatem eorum, et circuibat castella in circuitu docens.



He laid his hands upon a few sick folk J. J. T.

come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6. And he marvelled because of their unbelief. And he went round about the villages, teaching.

Two blind Men healed at Capernaum

Saint Matthew – Chap. 9

ET transeunte inde Jesus, secuti sunt eum duo cæci, clamantes et dicentes : Miserere nostri, fili David.

28. Quum autem venisset domum, accesserunt ad eum cæci. Et dicit eis Jesus : Creditis, quia hoc possum facere vobis? Dicunt ei : Utique, Domine.

29. Tunc tetigit oculos eorum, dicens : Secundum fidem vestram fiat vobis.

30. Et aperti sunt oculi eorum.

AND when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened.



Two blind Men healed at Capernaum. J.-J. T.

It is astonishing how many blind men are met with in the East. Blindness is of much more frequent occurrence there than in the West, and this is the result of many different causes. To begin with, the lower orders simply wallow in dirt, and the flies are so numerous and so persistent in their attacks, that mothers and children alike grow weary of driving them away. It is, indeed, no rare thing to see children with their eyes encircled with horrible blue flies, greedily feeding on them. Besides this, in the spring, the pollen of certain plants, such as the cactus and more especially the fig of Barbary, fills the air, and quantities of microscopic thorns get into the eyes of passers-by, and there remain fixed. Then again, the evenings and nights are very fresh and cool, so that after the oppressive heat of the day many are attracted out of doors, and sometimes they pay dearly for this refreshment, by the loss of their

sight. Lastly, I might very well have said first of all, the intense brightness of the sun is a constant cause of ophthalmia, and in some cases of complete blindness. It is customary to keep as much as possible in places where the light is dim or scarcely penetrates at all through the materials hung up to keep out the glare, and the sudden transition from such sheltered spots into the full sunshine outside is fraught with danger. Add to all this the use of water from wells, the purity of which is doubtful, and there are indeed reasons enough for the spread of these painful diseases of the eyes.

Lazarus at the Rich Man's Door
Saint Luke – Chap. 16

Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide.

20. Et erat quidam mendicus nomine Lazarus, qui jacebat ad januam ejus ulceribus plenus,

21. Cupiens saturari de micis, quæ cadebant de mensa divitis, et nemo illi dabat; sed et canes veniebant et lingebant ulcera ejus.



Lazarus at the Rich Man's Door. J.-J.T

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Dogs are very numerous in Judæa, Egypt, and other Eastern countries, and Jerusalem alone contains from one thousand to one thousand five hundred. They belong to no one, and live in a half savage state. For all that, however, they have rather a strange code of behaviour

amongst themselves, to which they all submit, and which makes them of real service to man, especially in large centres of population. At Cairo, Jerusalem, and other towns of any importance, each group of dogs, consisting of some twenty or thirty members, keeps to one particular quarter, where and on which it lives no strange dog, not belonging to it, being allowed to enter its territory. This accounts for all the barking at night. A squad of dogs attempts, perhaps, to cross the ground of its neighbours, or encroach on property which does not belong to it: a terrible battle ensues, and fierce barking disturbs the sleep of the human inhabitants within hearing. At Cairo, the English residents, weary of the noise made at night, tried to lessen the nuisance by the slaughter of great numbers of the offenders; but, to their surprise, the victims were avenged by the breaking out of epidemics, the streets were no longer cleared of the filth and rubbish encumbering them, and crimes increased, for the robbers were left unmolested now that the dogs, who had acted as police, were gone. The favourite head-quarters of what we may call the dog-clubs, are near the butchers' shops; no member from any other club is tolerated in the neighbourhood: but the traffic is not interfered with in the least, nor is any disturbance ever caused by those who have appropriated the ground.

In every Oriental town there are deserted quarters, where the cactus and other plants grow wild; this is the case, for instance, at Jerusalem, in the southern portion of the Haram area, at the lower end of the shut-in valley, known as the Tyropæon, which is covered with a regular forest of dense vegetation. It is to this part of the city that the bitches retire for the birth of their young, and it is there that they rear their families. Sometimes, when I have been quietly sitting on my camp-stool making a sketch of one or another of the magnificent subjects of this neighbourhood, I have suddenly seen whole packs of little dogs issue from amongst the brushwood, accompanying their mothers in quest of booty.

These animals feed on the rubbish of all kinds, which is flung into the streets, such as the refuse of poultry and meat, dead cats, offal, etc. One day, in the valley of Gihon, on the west of Jerusalem, I noticed the dead body of an ass, which had died during the night and been abandoned in the field where it had fallen. The next day I passed by the same spot; there was nothing left of the ass but the pinkish-coloured skeleton; every scrap of the flesh had been devoured by dogs in the night.



Pottery from Judæa. J.-J. T.

The Dumb Man possessed of a devil healed at Capernaum

Saint Matthew – Chap. 9

EGRESSIS autem illis, ecce obtulerunt ei hominem mutum, dæmonium habentem.

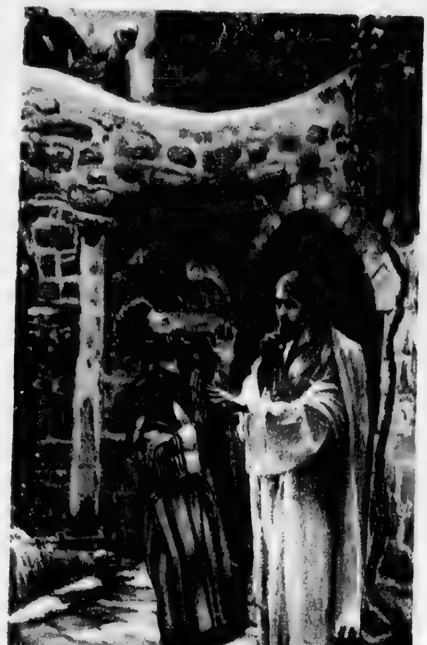
33. Et ejecto dæmonio locutus est mutus, et miratæ sunt turbæ, dicentes : Numquam apparuit sic in Israel.

34. Pharisæi autem dicebant : In principe dæmoniorum ejicit dæmones.

35. Et circuibat Jesus omnes civitates et castella, docens in synagogis eorum et prædicans evangelium regni, et curans omnem languorem et omnem infirmitatem.

36. Videns autem turbas misertus est eis, quia erant vexati et jacentes sicut oves non habentes pastorem.

37. Tunc dicit discipulis suis : Messis quidem multa, operarii autem pauci.



The Dumb Man possessed of a devil healed at Capernaum.

As they went out, behold, they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spake : and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the Pharisees said, He casteth out devils through the prince of the devils.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few ;



Christ's exhortation to the twelve Apostles J.-J. T.

38. Rogate ergo Dominum messis, ut mittat operarios in messem suam.

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Christ's exhortation to the twelve Apostles

Saint Luke – Chap. 9

CONVOCATIS autem duodecim apostolis, dedit illis virtutem et potestatem super omnia dæmonia, et ut languores curarent.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2. Et misit eos prædicare regnum Dei et sanare infirmos,

3. Et ait ad illos : Nihil tuleritis in via, neque virgam, neque peram, neque panem, neque pecuniam, neque duas tunicas habeatis.

4. Et in quamcumque domum intraveritis, ibi manete, et inde ne exeatis.

5. Et quicumque non receperint vos, exeuntes de civitate illa, etiam pulverem pedum vestrorum excutite, in testimonium supra illos.

2. And he sent them to preach the kingdom of God, and to heal the sick.

3. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4. And whatsoever house ye enter into, there abide, and thence depart.

5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.



Typical Jews of Jerusalem.

J.-J. T

Throughout the whole of Palestine, and more especially in the environs of towns near the main routes of traffic and of travel, there are to be seen resting-places, where several persons can sit down comfortably together, sheltered from the heat of the sun or from the rain. Here and there, for instance, on the mountain slopes rises an isolated group of locust trees, marking some such resting-place, more than one sign indicating how many have availed themselves of it; the ground beneath the trees has become perfectly level, the rock is smooth and slippery, even worn away in parts. Many of these shelters are now the property of Mosques, they probably formerly belonged to churches, and yet earlier, perhaps, to the Jews themselves. Our Lord and Saviour Jesus Christ appears to have availed Himself often of these spots, as places of meeting; He preached to the people from them; He multiplied the loaves and fishes; He talked with His disciples, or even sometimes retired to them alone for meditation and prayer. These secluded sites are full of attraction, not only on account of the many touching memories connected with them, but for their own natural charm. They are, as a general rule, well chosen, commanding a view of some fine landscape or set in a scene of solemn solitude. Here one can dream and meditate at one's ease, whilst all around the countless fragments of red pottery strewing the ground bear witness to the passing away of many generations.

The Daughter of Herodias dancing

Saint Mark — Chap. 6

ET audivit rex Herodes (manifestum enim factum est nomen ejus), et dicebat : Quia Joannes Baptista resurrexit a mortuis, et propterea virtutes operantur in illo.

15. Alii autem dicebant : Quia Elias est. Alii vero dicebant : Quia propheta est, quasi unus ex prophetis.

16. Quo audito Herodes ait : Quem ego decollavi Joannem, hic a mortuis resurrexit.

17. Ipse enim Herodes misit ac tenuit Joannem, et vinxit eum in carcere, propter Herodiadem uxorem Philippi fratris sui, quia duxerat eam.

18. Dicebat enim Joannes Herodi : Non licet tibi habere uxorem fratris tui.

19 Herodias autem insidiabatur illi et volebat occidere eum, nec poterat.

20. Herodes enim metuebat Joannem, sciens eum virum justum et sanctum, et custodiebat eum, et audito eo multa faciebat, et libenter eum audiebat.



Herod. J.-J. T.

AND king Herod heard *of him;* (for his name was spread abroad :) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16. But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her.

18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21. Et Quum dies opportunus accidisset, Herodes natalis sui cœnam fecit principibus et tribunis et primis Galilææ,

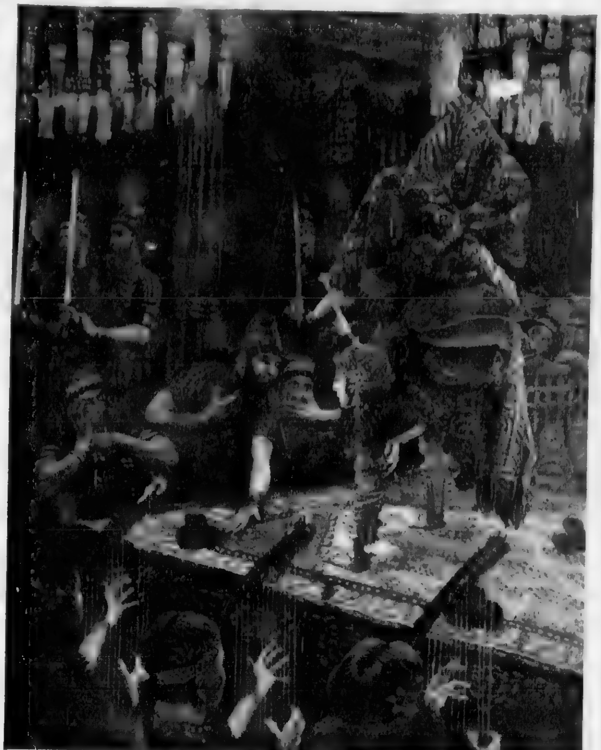
22. Quumque introisset filia ipsius Herodiadis et saltasset, et placuisset Herodi simulque recumbentibus, rex ait puellæ : Pete a me quod vis, et dabo tibi.

23. Et juravit illi: Quidquid petieris dabo tibi, licet dimidium regni mei.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.



The Daughter of Herodias dancing. J.-J. T

The Gospels enumerate three ranks of guests invited to Herod's birthday feast: « the lords », that is to say, the court officials; the « high captains », or superior officers of the army; and the « chief estates of Galilee », which gives some idea of the magnificence with which the king intended to keep the anniversary of his birth. The « HERODIS DIES » was also celebrated throughout Palestine and in Rome; it is referred to in a satire by the Roman poet, Persius Flaccus (V. 169-185). The sacred text tells us the daughter of Herodias (whose name was Salome), « came in and danced », and that « she went forth and said unto her mother: What shall I ask? » which proves that neither of them took part in the actual feast; and, as a matter of fact, that would not have been allowed, as we have explained above.

The head of Saint John the Baptist in a charger

Saint Mark – Chap. 6

QUÆ quum exisset, dixit matri suæ : Quid petam? At illa dixit : Caput Joannis Baptistæ.

25. Quumque introisset statim cum festinatione ad regem, petivit dicens : Volo ut protinus des mihi in disco caput Joannis Baptistæ.

26. Et contristatus est rex; propter jusjurandum et propter simul discumbentes noluit eam contristare,

27. Sed misso spiculatore præcepit afferri caput ejus in disco. Et decollavit eum in carcere,

28. Et attulit caput ejus in disco, et dedit illud puellæ, et puella dedit matri suæ.

29. Quo audito discipuli ejus venerunt et tulerunt corpus ejus, et posuerunt illud in monumento.



The head of Saint John the Baptist in a charger. J.-J. T.

AND she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27. And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison.

28. And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

29. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

Dancing in ancient times, especially amongst the people living beyond the Jordan, was very unlike what it is at the present day, and differed greatly also from that in vogue with the

Greeks and Romans. The costumes worn were more loaded with ornament, greatly restricting the movements of the dancers, and, moreover, the very spirit of the races was different. The heathen nations, who still worshipped beauty of form, allowed the nude figure to be more or less completely revealed in the dance, as is proved by the various bas-reliefs and statues which have come down to us. In Asia and in Africa, again, the character of the dance is changed; the costumes worn, and the sacred music accompanying the movements, combine to transform it. The feet scarcely move; and in the expressive poses assumed it is the arms which play the principal part. It is but a step from this kind of dancing to acrobatic feats, and, as it was suppleness of the figures of the female dancers which was most appreciated by the spectators, they soon learnt to fling their bodies backwards, so as to touch the ground with their hands, and, raising the feet, to describe arabesques or other figures in the air, the quaintness of which added to the fascination exercised on those looking on. In Greek bas-reliefs representing Median and Persian ceremonies, in the frescoes found in the pyramids at Sakhara in Egypt, and in old Indian and Persian paintings, dancers wearing heavy garments are shewn, supporting themselves on their hands, which are loaded with jewels, describing, if I may so express it, the figure of a wheel in a solemn religious manner, adding to the seduction of poses prescribed by hieratic convention, something of the fearful charm of acrobatic feats. The Crusaders brought back with them to Europe representations of this style of dancing, which left their mark on the art of their day; in the Cathedral of Rouen, for instance, there exists a bas-relief representing the daughter of Herodias dancing on her hands.

Saint Jerome relates a tradition that, when Herodias received the head of the Forerunner of Christ, who had so often rebuked her for her disgraceful profligacy, she took a pin from her head-dress and gratified her hatred by piercing the tongue of her dead enemy with it.

The Miracle of the Loaves and Fishes

Saint John — Chap. 6

POST hæc abiit Jesus trans mare Galilææ, quod est Tiberiadis,

2. Et sequabatur eum multitudo magna, quia videbant signa, quæ faciebat super his qui infirmabantur.

3. Subiit ergo in montem Jesus, et ibi sedebat cum discipulis suis.

4. Erat autem proximum pascha, dies festus Judæorum.

5. Quum sublevasset ergo oculos Jesus et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence

ememus panes, ut manducent hi?

shall we buy bread, that these may eat?

6. Hoc autem dicebat tentans eum; ipse enim sciebat quid esset facturus.

6. And this he said to prove him: for he himself knew what he would do.

7. Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.



Saint Thaddæus or Saint Jude. J.-J. T.

8. Dicit ei unus ex discipulis ejus, Andreas frater Simonis Petri:

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. Est puer unus hic, qui habet quinque panes hordeaceos et duos pisces; sed hæc quid sunt inter tantos?

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. Dixit ergo Jesus: Facite homines discumbere. Erat autem fœnum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia.

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. Accepit ergo Jesus panes, et quum gratias egisset, distribuit discumbentibus; similiter et ex piscibus quantum volebant.

11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12. Ut autem impleti sunt, dixit discipulis suis: Colligite quæ superaverunt fragmenta, ne pereant.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum ex

13. Therefore they gathered *them* together, and filled twelve baskets with



The Miracle of the Loaves and Fishes J.-J. T.

quinque panibus hordeaceis, quæ superfuerunt his, qui manducaverant.

14. Illi ergo homines, quum vidissent quod Jesus fecerat signum, dicebant : Quia hic est vere propheta, qui venturus est in mundum.

the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

It is Saint John who, of the four Evangelists, relates this miracle with the greater number of personal details and picturesque touches. We find Saint Philip coming forward on the occasion in a manner specially characteristic of him, partly, probably, because he had charge of the food department amongst the followers of Our Lord, partly because his temperament led him to ask for precise explanations, as is shewn in the account of the last address of Jesus to His disciples. After the consultation with Philip and Andrew, Jesus, Who all the time knew « Himself what He would do », ordered them to make the men sit down. So the men sat down on the grass « of which there was much in the place », in groups of fifty or a hundred, and the miraculous meal was served to them.



The People seek Christ to make Him a King J.-J. T

The People seek Christ to make Him a King

Saint John — Chap. 6

JESUS ergo quum cognovisset quia venturi essent, ut raperent eum et facerent eum regem, fugit iterum in montem ipse solus.

WHEN Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Our engraving represents a portion of Galilee with the Mount of the Beatitudes, to which Jesus was in the habit of retiring. On the north can be seen the Sea of Tiberias, with Capernaum and Chorazin near the shores of the Lake Bethsaida and Magdala, with the Hauran Mountains and the Lebanon chain beyond.

The Rich Man in Hell

Saint Luke – Chap. 16

FACTUM est autem, ut moreretur mendicus et portaretur ab angelis in sinum Abrahæ. Mortuus est autem et dives, et sepultus est in inferno.

23. Elevans autem oculos suos, quum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu ejus.

24. Et ipse clamans dixit : Pater Abraham, miserere mei et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma.

25. Et dixit illi Abraham : Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala; nunc autem hic consolatur, tu vero cruciaris.

26. Et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi, qui volunt hinc transire ad vos, non possint, neque inde huc transmeare.

27. Et ait : Rogo ergo te, pater, ut mittas eum in domum patris mei,

28. Habeo enim quinque fratres : ut testetur illis, ne et ipsi veniant in hunc locum tormentorum.

AND it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.



A typical Jew of Jerusalem. J.-J. T.

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house :

28. For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29. Et ait illi Abraham : Habent Moysen et prophetas; audiant illos.

29. Abraham saith unto him, They have Moses and the prophets; let them hear them.

30. At ille dixit : Non, pater Abraham; sed, si quis ex mortuis ierit ad eos, pœnitentiam agent.

30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31. Ait autem illi : Si Moysen et prophetas non audiunt, neque, si quis ex mortuis resurrexerit, credent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.



The Rich Man in Hell. J. J. T.

The parable of the wicked rich man is divided into two parts, the first referring to his life on earth, the second to that in the other world. The terrestrial scene is familiar to us; we will try and depict that beyond the grave.

The Hell or « Sheôl » of the Hebrews was divided into two parts : the Garden of Eden, or « Abraham's Bosom » for the righteous, and Gehenna for the wicked. It was naturally to Gehenna that the wicked rich man went. From his place of torment, however, he could see the happiness of Lazarus, for there is said to be a communication between the two worlds. The Rabbis believed Gehenna and Eden to be separated only by the breadth of a hand, or at the most, by the thickness of a wall.

Jesus going up into a Mountain apart to pray

Saint Matthew — Chap. 14

ET dimissa turba ascendit in montem solus orare. Vespere autem facto solus erat ibi.

AND when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.

SANCT. LUC. — C. 6

12. Factum est autem in illis diebus,

SAINT LUKE. — CH. 6

12. And it came to pass in those days,

exiit in montem orare, et erat pernoctans in oratione Dei.

that he went out into a mountain to pray, and continued all night in prayer to God.

SANCT. MARC. — C. 6

46. Et quum dimisisset eos, abiit in montem orare.

SAINT MARK. — CH. 6

46. And when he had sent them away, he departed into a mountain to pray.



Jesus going up into a Mountain to pray. J.-J. T.

The Gospels again and again lay special stress on the fact that Jesus often withdrew from men and went apart to commune alone with His Father.

Before beginning any one of the important acts of His ministry, it was His custom to seek some solitary place, in which to devote Himself for a long time to prayer. This was the case before the choosing of the twelve Apostles, and before His first public manifestation in Galilee. The Sermon on the Mount, which revealed Him as the divine lawgiver, was also preceded by such a withdrawal into privacy; the transfiguration, that striking manifestation of the power of the Christ, intended, it would appear, to strengthen the faith of the Apostles, which was to be put to such severe test by the shame of the Passion, was also prepared for by prayer. The Master again acted in a similar way before sending the disciples into the towns and villages to inaugurate their apostolic mission, and again when He performed the miracle of the multiplication of the loaves of bread, which was a symbol of the mystery of the Eucharist, which Jesus presents to us as the very centre of His work of sanctification here below. And lastly, on the eve of His Passion, He prayed again and again for a long time on the Mount of Olives, and the Gospel tells us that He « ofttime resorted thither » of an evening.

It was always to lofty spots that Jesus retired for prayer, and on the summits of nearly all the important mountains and hills of Palestine there is to be found the tomb of some prophet or some sanctuary set apart for prayer. These are the high places so often referred to in the Bible, where man, withdrawing from all earthly things, felt himself to be nearer to God, and in a more fitting frame of mind for intercourse with Him. With regard to Our Lord Himself, these prolonged and solitary prayers are to us fraught with a character of mysterious grandeur. Who shall say what ineffable communications took place between the divine Son and His Father, or gauge the magnitude of the interests at stake in the all-powerful supplications of Jesus

Jesus walking on the Sea

Saint Matthew – Chap. 14

VESPERE autem facto solus erat ibi.
24. Navicula autem in medio mari jactabatur fluctibus; erat enim contrarius ventus.
25. Quarta autem vigilia noctis venit ad eos ambulans super mare.
26. Et videntes eum super mare ambulantem turbati sunt, dicentes, quia phantasma est. Et præ timore clamaverunt.
27. Statimque Jesus locutus est eis, dicens : Habete fiduciam : ego sum, nolite timere.

AND when the evening was come, he was there alone.
24. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary.
25. And in the fourth watch of the night Jesus went unto them, walking on the sea.
26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.



Jesus walking on the Sea. J.-J. T.

The incident of the apparition of Jesus walking on the sea took place, according to the Gospel, in the fourth watch of the night, that is to say, about three o'clock in the morning. There had been a storm, the wind was still high, and the sky was covered with clouds. The darkness must, therefore, have been almost complete, and the disciples could not have seen far from their boat. In spite of this, they perceived the Master from afar, walking upon the waves. It is, therefore, very probable that light emanated from His body, and irradiated all around Him to some extent. Hence the terror of the Apostles, who took Him for a Spirit, and «cried out with fear». His voice alone, pronouncing His ordinary salutation, could reassure them.

The Son of the Master of the Vineyard

Saint Matthew – Chap. 21

ALIAM parabolam audite : Homo erat paterfamilias, qui plantavit vineam, et sepem circumdedit ei, et fodit in ea torcular, et ædificavit turrim, et locavit eam agricolis, et peregre profectus est.

34. Quum autem tempus fructuum appropinquasset, misit servos suos ad agricolas, ut acciperent fructus ejus.

35. Et agricolæ, apprehensis servis ejus, alium ceciderunt, alium occiderunt, alium vero lapidaverunt.

36. Iterum misit alios servos plures prioribus, et fecerunt illis similiter.

37. Novissime autem misit ad eos filium suum, dicens : Verebuntur filium meum.

38. Agricolæ autem videntes filium dixerunt intra se : Hic est heres; venite, occidamus eum, et habebimus hereditatem ejus.

39. Et apprehensum eum ejecerunt extra vineam, et occiderunt.

40. Quum ergo venerit dominus vineæ, quid faciet agricolis illis?

HEAR another parable : There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country :

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

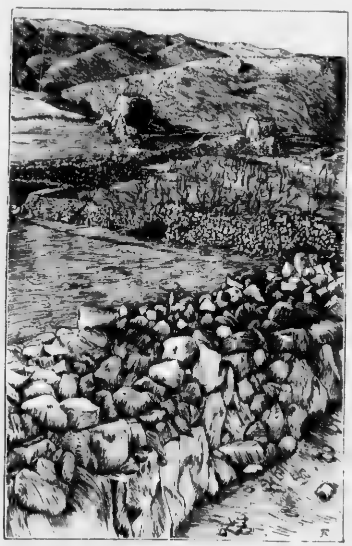
36. Again, he sent other servants more than the first: and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And they caught him, and cast *him* out of the vineyard, and slew *him*.

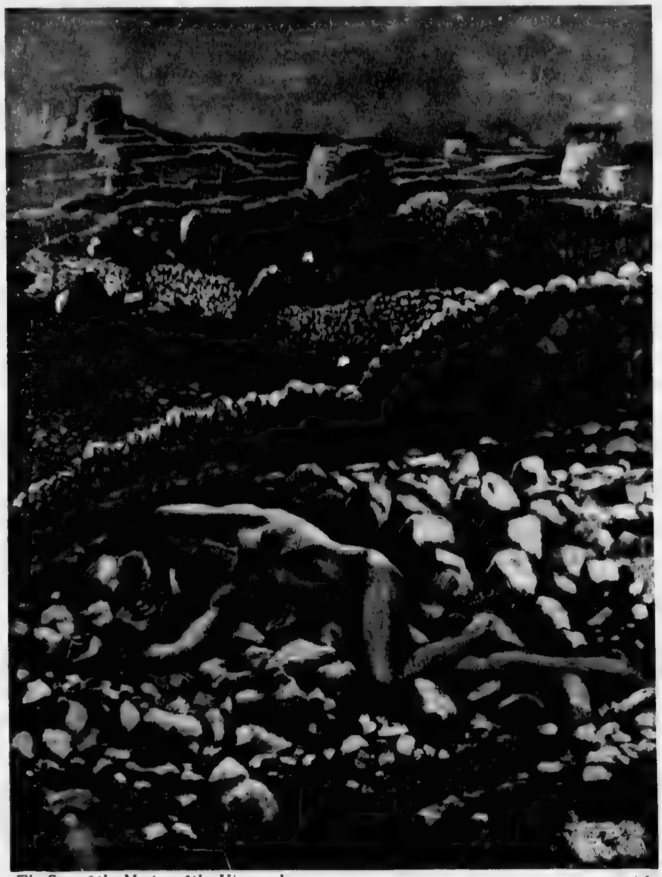
40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?



Vineyards with their Watch-towers. J.-J. T.

41. Aiunt illi : Malos male perdet, et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis.

41. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.



The Son of the Master of the Vineyard. J. J. T.

Our engraving represents a part of the vine-growing districts in the neighbourhood of Jerusalem. Each vineyard is enclosed within a wall, and in one corner is a watch-tower, such as that mentioned in the Gospel narrative. The numerous round towers give to the districts in which they occur a forbidding and defiant character all their own. In the environs of Bethlehem, the vines creep along the ground itself, but near Hebron and Aïn-Karim, they are trained to a considerable height, and are supported by poles from four to six feet high. It is in this neighbourhood that bunches of grapes, three feet long, are sometimes seen, with berries wide apart, which have an excellent flavour, not unlike that of the famous Muscatel grapes of Lunel and Frontignan.

Saint Peter walks on the Sea

Saint Matthew — Chap. 14

RESPONDENS autem Petrus dixit : Domine, si tu es, jube me ad te venire super aquas.

29. At ipse ait : Veni. Et descendens Petrus de navicula ambulabat super aquam, ut veniret ad Jesum.

30. Videns vero ventum validum timuit, et quum cœpisset mergi, clamavit dicens : Domine, salvum me fac.

31. Et continuo Jesus extendens manum apprehendit eum, et ait illi : Modicæ fidei, quare dubitasti?

32. Et quum ascendissent in naviculam, cessavit ventus.

33. Qui autem in navicula erant venerunt, et adoraverunt eum, dicentes : Vere Filius Dei es.

34. Et quum transfretassent, venerunt in terram Genesar.



Saint Peter walks on the Sea. J.-J. T.

AND Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34. And when they were gone over, they came into the land of Gennesaret.



Ye seek me because ye did eat of the Loaves. J.-J. T.

"Ye seek me because ye did eat of the Loaves"

Saint John – Chap. 6

QUUM ergo vidisset turba, quia Jesus non esset ibi neque discipuli ejus, ascenderunt in naviculas, et venerunt Capharnaum quærentes Jesum.

25. Et quum invenissent eum trans mare, dixerunt ei : Rabbi, quando huc venisti?

26. Respondit eis Jesus et dixit : Amen amen dico vobis, quæritis me,

WHEN the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me,

non quia vidistis signa, sed quia manducastis ex panibus et saturati estis.

27. Operamini non cibum qui perit, sed qui permanet in vitam æternam, quem Filius hominis dabit vobis. Hunc enim Pater signavit Deus.

28. Dixerunt ergo ad eum : Quid faciemus, ut operemur opera Dei?

29. Respondit Jesus et dixit eis : Hoc est opus Dei, ut credatis in eum, quem misit ille.

30. Dixerunt ergo ei : Quod ergo tu facis signum, ut videamus et credamus tibi? quid operaris?

31. Patres nostri manducaverunt manna in deserto, sicut scriptum est : Panem de cœlo dedit eis manducare.

32. Dixit ergo eis Jesus : Amen amen dico vobis, non Moyses dedit vobis panem de cœlo, sed Pater meus dat vobis panem de cœlo verum.



The Lake of Gennesaret, near Medgel, the ancient Magdala. J.-J. T.

not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed[1].

28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

On page 417 of the first volume of his beautiful book on Jesus Christ, Father Didon explains very clearly how matters stood at the moment referred to in the text : « The crowd, who had been dismissed by Him the evening before, had returned in the morning. Having noticed that but one boat remained on the beach, and that Jesus was not there, and that His disciples had gone away without Him, they hoped to find Him again. Moreover, the plot to proclaim Him King had not been given up during the night, and the ringleaders were seeking Jesus, and when they did not find Him, they embarked for Capernaum, in boats which had come from Tiberias, in the hope of thus being able to join the prophet sooner. »

The meeting represented in our picture took place, in fact, on the other side of the lake, just as Jesus was returning from Bethsaida, so that He was compelled to meet the crisis then and there. The way in which the Jews introduced the subject was naïf, and betrayed that they were to a certain extent embarrassed: « Rabbi, *they said unto Him,* when camest Thou hither? »

Christ reproving the Pharisees

Saint Luke — Chap. 11

Et quum loqueretur, rogavit illum quidam Pharisæus, ut pranderet apud se. Et ingressus recubuit.

38. Pharisæus autem cœpit intra se reputans dicere, quare non baptizatus esset ante prandium.

39. Et ait Dominus ad illum : Nunc vos Pharisæi, quod de foris est calicis et catini, mundatis ; quod autem intus est vestrum, plenum est rapina et iniquitate.

40. Stulti, nonne qui fecit quod de foris est, etiam id, quod de intus est, fecit?

41. Verumtamen, quod superest, date eleemosynam, et ecce omnia munda sunt vobis.



A Typical Jew. J.-J. T.

And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat.

38. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40. *Ye* fools, did not he that made that which is without make that which is within also?

41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.



Christ reproving the Pharisees. J.-J. T.

42. Sed væ vobis Pharisæis, quia decimatis mentham et rutam et omne olus, et præteritis judicium et charitatem Dei. Hæc autem oportuit facere, et illa non omittere.

43. Væ vobis Pharisæis, quia diligitis primas cathedras in synagogis, et salutationes in foro.

44. Væ vobis, quia estis ut monumenta, quæ non apparent, et homines ambulantes supra nesciunt.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*



The Pharisees and Sadducees come to tempt Jesus J. J. T.

The Pharisees and Sadducees come to tempt Jesus

Saint Matthew – Chap. 16

ET accesserunt ad eum Pharisæi et Sadducæi tentantes, et rogaverunt eum, ut signum de cœlo ostenderet eis.

2. At ille respondens ait illis : Facto vespere dicitis : Serenum erit, rubicundum est enim cœlum;

3. Et mane : Hodie tempestas, rutilat enim triste cœlum.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2. He answered and said unto them, When it is evening, ye say, *It will be* fair weather : for the sky is red.

3. And in the morning, *It will be* foul weather to-day : for the sky is red and lowering.

4. Faciem ergo cœli dijudicare nostis : signa autem temporum non potestis scire? Generatio mala et adultera signum quærit, et signum non dabitur ei, nisi signum Jonæ prophetæ. Et relictis illis abiit.

4. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

The woman who had an infirmity eighteen years

Saint Luke – Chap. 13

ERAT autem docens in synagoga eorum sabbatis.

11. Et ecce mulier, quæ habebat spiritum infirmitatis annis decem et octo, et erat inclinata, nec omnino poterat sursum respicere.

12. Quam quum videret Jesus, vocavit eam ad se et ait illi : Mulier, dimissa es ab infirmitate tua.

13. Et imposuit illi manus, et confestim erecta est et glorificabat Deum.

14. Respondens autem archisynagogus, indignans quia sabbato curasset Jesus, dicebat turbæ : Sex dies sunt, in quibus oportet operari : in his ergo



Woman of Cairo. J.-J. T.

AND he was teaching in one of the synagogues on the sabbath.

11. And, behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid *his* hands on her : and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people,

venite et curamini, et non in die sabbati.

There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.



The woman who had an infirmity eighteen years. J.-J. T.

15. Respondens autem ad illum Dominus dixit : Hypocritæ, unusquisque vestrum sabbato non solvit bovem suum aut asinum a præsepio, et ducit adaquare ?

15. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16. Hanc autem filiam Abrahæ, quam alligavit Satanas ecce decem et octo annis, non oportuit solvi a vinculo isto die sabbati ?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. Et quum hæc diceret, erubescebant omnes adversarii ejus, et omnis populus gaudebat in universis, quæ gloriose fiebant ab eo.

17. And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

The Transfiguration

Saint Mark – Chap. 9

Et post dies sex assumit Jesus Petrum, et Jacobum et Joannem, et ducit illos in montem excelsum seorsum solos, et transfiguratus est coram ipsis.

2. Et vestimenta ejus facta sunt splendentia et candida nimis velut nix, qualia fullo non potest super terram candida facere.

3. Et apparuit illis Elias cum Moyse, et erant loquentes cum Jesu.

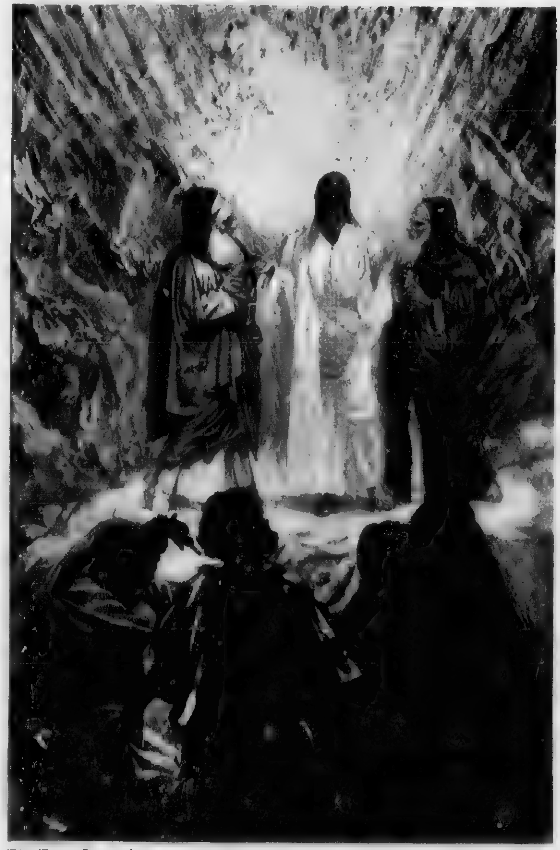
4. Et respondens Petrus ait Jesu: Rabbi, bonum est nos hic esse, et faciamus tria tabernacula, tibi unum, et Moysi unum, et Eliæ unum.

And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

2. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

3. And there appeared unto them Elias with Moses: and they were talking with Jesus.

4. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.



The Transfiguration. J. J. T.

5. Non enim sciebat quid diceret; erant enim timore exterriti.

6. Et facta est nubes obumbrans eos, et venit vox de nube dicens: Hic est Filius meus charissimus: audite illum.

7. Et statim circumspicientes neminem amplius viderunt, nisi Jesum tantum secum.

8. Et descendentibus illis de monte præcepit illis, ne cuiquam quæ vidissent narrarent, nisi quum Filius hominis a mortuis resurrexerit.

9. Et verbum continuerunt apud se, conquirentes quid esset Quum a mortuis resurrexerit.

10. Et interrogabant eum, dicentes: Quid ergo dicunt Pharisæi et scribæ, quia Eliam oportet venire primum?

5. For he wist not what to say; for they were sore afraid.

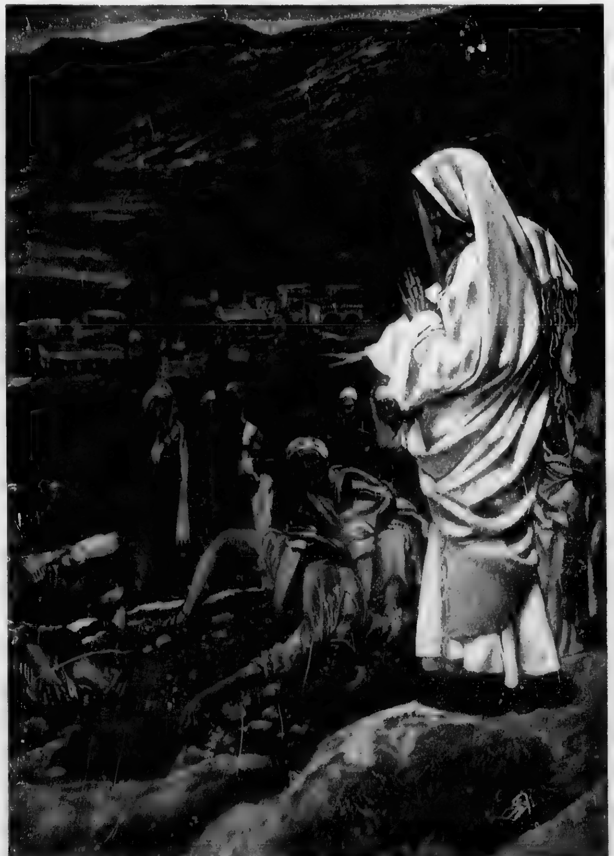
6. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

7. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

8. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

9. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

10. And they asked him, saying, Why say the scribes that Elias must first come?



The demoniac boy at the foot of Mount Tabor. J.-J. T.

11. Qui respondens ait illis : Elias, quum venerit primo, restituet omnia, et quo modo scriptum est in Filium hominis, ut multa patiatur et contemnatur.

12. Sed dico vobis, quia et Elias venit, et fecerunt illi quæcumque voluerunt, sicut scriptum est de eo.

11. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

12. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The demoniac boy at the foot of Mount Tabor

Saint Mark – Chap. 9

Et veniens ad discipulos suos, vidit turbam magnam circa eos, et scribas conquirentes cum illis.

14. Et confestim omnis populus videns Jesum stupefactus est et expaverunt, et accurrentes salutabant eum.

15. Et interrogavit eos : Quid inter vos conquiritis?

16. Et respondens unus de turba, dixit : Magister, attuli filium meum ad te habentem spiritum mutum.

17. Qui, ubicumque eum apprehenderit, allidit illum, et spumat et stridet dentibus, et arescit; et dixi discipulis tuis, ut ejicerent illum, et non potuerunt.

18. Qui respondens eis dixit : O generatio incredula, quamdiu apud vos ero? quamdiu vos patiar? Afferte illum ad me.

And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

14. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

15. And he asked the scribes, What question ye with them?

16. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

17. And wheresoever he taketh him, he teareth him : and he foameth, and gnasheth with his teeth, and pineth away : and I spake to thy disciples that they should cast him out; and they could not.

18. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

19. Et attulerunt eum. Et quum vidisset eum, statim spiritus conturbavit illum, et elisus in terram volutabatur spumans.

20. Et interrogavit patrem ejus: Quantum temporis est, ex quo ei hoc accidit? At ille ait: Ab infantia.

21. Et frequenter eum in ignem et in aquas misit, ut eum perderet; sed, si quid potes, adjuva nos misertus nostri.

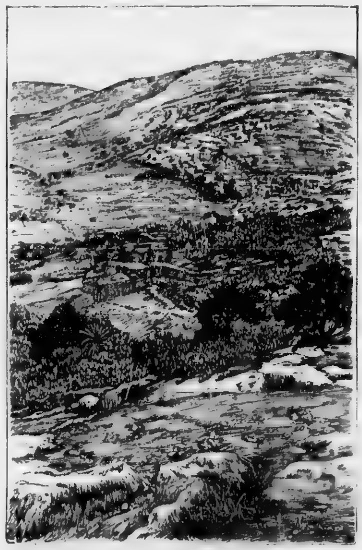
22. Jesus autem ait illi: Si potes credere, omnia possibilia sunt credenti.

23. Et continuo exclamans pater pueri cum lacrymis aiebat: Credo, Domine: adjuva incredulitatem meam.

24. Et quum videret Jesus concurrentem turbam, comminatus est spiritui immundo, dicens illi: Surde et mute spiritus, ego præcipio tibi, exi ab eo, et amplius ne introeas in eum.

25. Et exclamans et multum discerpens eum exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent: Quia mortuus est.

26. Jesus autem, tenens manum ejus, elevavit eum et surrexit.



Village at the foot of Mount Tabor. J.-J. T.

19. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

20. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

21. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

22. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

23. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

24. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

25. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

26. But Jesus took him by the hand, and lifted him up; and he arose.

The exclamation recorded in St. Mark, IX, verse 18, shews us how much Jesus suffered from the incredulity of His fellow-countrymen. Faith, which was evidently the very first and most indispensable foundation of His work in every soul, was the virtue to which He frankly attached the greatest importance, and which most touched His own heart; so that it was this faith which won from Him the most signal rewards.



[illegible] J-J T

Christ sending out the seventy disciples two by two

Saint Luke — Chap. 10

Post hæc autem designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.



The Charge to Saint Peter. J.-J. T.

The Charge to Saint Peter

Saint Matthew — Chap. 16

VENIT autem Jesus in partes Cæsareæ Philippi, et interrogabat discipulos suos, dicens : Quem dicunt homines esse Filium hominis?

14. At illi dixerunt : Alii Joannem Baptistam, alii autem Eliam, alii vero Jeremiam, aut unum ex prophetis.

15. Dicit illis Jesus : Vos autem quem me esse dicitis?

16. Respondens Simon Petrus dixit :

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14. And they said, Some *say that thou art* John the Baptist : some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and

Tu es Christus, Filius Dei vivi.

said, Thou art the Christ the Son of the living God.[5]

17. Respondens autem Jesus dixit ei: Beatus es, Simon Bar Jona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui in cœlis est.

17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18. Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo ecclesiam meam, et portæ inferi non prævalebunt adversus eam.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.



The Pharisees accusing Jesus. J.-J T.

19. Et tibi dabo claves regni cœlorum, et quodcumque ligaveris super terram, erit ligatum et in cœlis, et quodcumque solveris super terram, erit solutum et in cœlis.

19. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Tunc præcepit discipulis suis, ut nemini dicerent quia ipse esset Jesus Christus.

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.[6]

5

Amongst the Jews, when a scribe was raised to the dignity of a Rabbi, a key was given to him as a sign of his office. With this key it was said he had the power to bind and to loose on earth as well as in heaven, and nothing could prevail against him.

The expression « to bind and to loose » was equivalent to the words « to open and shut »; for, amongst the Jews, doors were often only kept closed by means of a mere strap. Locks were, however, also known, and consisted of pieces of wood of the shape of a harrow; fitting into a staple, also of wood, which was unlocked to open the door, with a key of a peculiar kind, made of a piece of wood about a cubit in length, furnished with a number of iron hooks which, when introduced into the lock, raised the harrow-like teeth, and allowed the bolt to be drawn back. In some instances key and strap were used together, just as amongst ourselves, we sometimes use locks and bolts on the same door. This explains the use by Jesus Christ of the words

« the keys of the Kingdom of Heaven », in connection with binding and unloosing, which, strictly speaking, could only refer to straps which were fastened or unfastened, to shut or open doors.

This was not the first occasion on which the word « key » was used in the Bible in a figurative sense. Isaiah had already said, in reference to Eliakim, « The key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open. » The Rabbis taught that God reserved to His own use four keys, which he trusted to no one, not even to the angels; the key of the rain, the key of the tomb, the key of fecundity, and the key of sterility.

The First shall be Last

Saint Mark – Chap. 9

DOCEBAT autem discipulos suos, et dicebat illis : Quoniam Filius hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget.

31. At illi ignorabant verbum, et timebant interrogare eum.

32. Et venerunt Capharnaum. Qui quum domi essent, interrogabat eos : Quid in via tractabatis?

33. At illi tacebant : siquidem in via inter se disputaverant, quis eorum major esset.

34. Et residens vocavit duodecim, et



A Well near the Bridge of Kedron. J.J.T

FOR he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

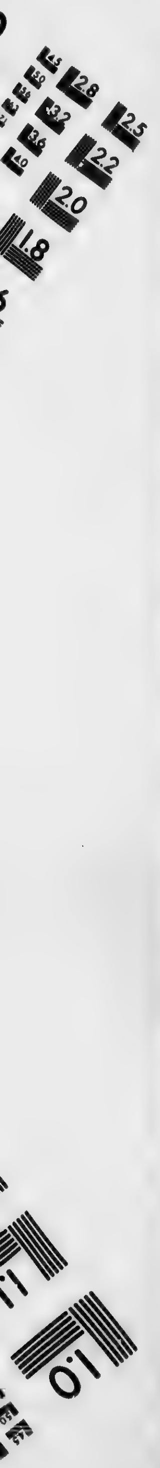
31. But they understood not that saying, and were afraid to ask him.

32. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

33. But they held their peace : for by the way they had disputed among themselves, who *should be* the greatest.

34. And he sat down, and called the




2.8
2.5
2.2
2.0
1.8
1.0



The First shall be Last. J.-J. T.

ait illis : Si quis vult primus esse, erit omnium novissimus et omnium minister.

twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

Our engraving represents the terrace of a house of Bethsaida in the evening light. Palms were numerous on the shores of the lake in the time of our Saviour; and between them in the distance can be seen the masts of boats, indicating the almost exclusive occupation of the inhabitants, that of fishing.

In this district the houses are not built as they are in Judæa, where every room has its vaulted stone roof. Here buildings consist of arcades made of stone or rubble masonry, each room having three or four such arcades, which support a number of small beams or branches of trees laid lengthwise. These beams or branches form the floor of the second storey, and are overlaid with earth, for which they form a very good foundation. This description of the mode of construction of houses in the districts where Christ taught will help us later to picture for ourselves the scene where the paralyzed man was let down through the roof, to be brought to Jesus.



Jesus and the little child. J.-J. T

Jesus and the little child

Saint Mark – Chap. 9

ET accipiens puerum statuit eum in medio eorum; quem quum complexus esset, ait illis :

36. Quisquis unum ex hujusmodi pueris receperit in nomine meo, me recipit, et quicumque me susceperit, non me suscipit, sed eum, qui misit me.

37. Respondit illi Joannes, dicens : Magister, vidimus quemdam in nomine tuo ejicientem dæmonia, qui non sequitur nos, et prohibuimus eum.

38. Jesus autem ait : Nolite prohibere

AND he took a child, and set him in the midst of them : and when he had taken him in his arms, he said unto them,

36. Whosoever shall receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

37. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us : and we forbad him, because he followeth not us.

38. But Jesus said, Forbid him not :

eum; nemo est enim qui faciat virtutem in nomine meo, et possit cito male loqui de me.

39. Qui enim non est adversum vos, pro vobis est.

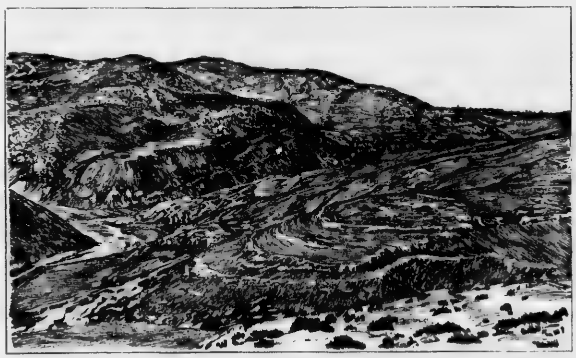
40. Quisquis enim potum dederit vobis calicem aquæ in nomine meo, quia Christi estis, amen dico vobis, non perdet mercedem suam.

41. Et quisquis scandalizaverit unum ex his pusillis credentibus in me, bonum est ei magis, si circumdaretur mola asinaria collo ejus, et in mare mitteretur.

42. Et si scandalizaverit te manus tua, abscide illam; bonum est tibi debilem introire in vitam, quam duas manus habentem ire in gehennam, in ignem inexstinguibilem,

43. Ubi vermis eorum non moritur, et ignis non exstinguitur.

44. Et si pes tuus te scandalizat, amputa illum; bonum est tibi claudum introire in vitam æternam, quam duos pedes habentem mitti in gehennam ignis inexstinguibilis.



Valley of the Kedron. J.-J. T.

for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

39. For he that is not against us is on our part.

40. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

41. And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

42. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

43. Where their worm dieth not, and the fire is not quenched.

44. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

According to a tradition, resting on no very trustworthy foundation, the child whom Jesus took on His knees, and made the text of His exhortation to His disciples, was none other than Ignatius, the future bishop of Antioch and martyr. The Gospels, however, never mention the name of Ignatius, and there is absolutely nothing to prove that Ignatius of Antioch ever saw the Lord during His lifetime.



The Holy Women. J.-J. T.

The Holy Women

Saint Luke – Chap. 8

Et mulieres aliquæ, quæ erant curatæ a spiritibus malignis et infirmitatibus : Maria, quæ vocatur Magdalene, de qua septem dæmonia exierant,

3. Et Joanna uxor Chusæ procuratoris Herodis, et Susanna et aliæ multæ, quæ ministrabant ei de facultatibus suis.

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

With the three women named in the sacred text were also Martha, Salome, the mother of the two Zebedees, Mary Cleophas, Dinah the Samaritan, Mary the Canaanite, the mother of Mark of Jerusalem, the daughter of Jairus, and many others who had been the subjects of miracles, with some of their relations. They formed together a kind of society, which ministered to the needs of Jesus and His followers.



Jesus on His way to Galilee. J.-J. T.

Jesus on His way to Galilee

Saint John – Chap. 7

POST hæc autem ambulabat Jesus in Galilæam; non enim volebat in Judæam ambulare, quia quærebant eum Judæi interficere.

2. Erat autem in proximo dies festus Judæorum scenopegia.

3. Dixerunt autem ad eum fratres ejus: Transi hinc et vade in Judæam, ut et discipuli tui videant opera tua, quæ facis.

4. Nemo quippe in occulto quid facit, et quærit ipse in palam esse; si hæc facis, manifesta te ipsum mundo.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.



Get thee behind me, Satan. J.-J. T.

Get thee behind me, Satan

Saint Matthew – Chap. 16

EXINDE cœpit Jesus ostendere discipulis suis, quia oporteret eum ire Jerosolymam, et multa pati a senioribus et scribis et principibus sacerdotum, et occidi, et tertia die resurgere.

FROM that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22. Et assumens eum Petrus cœpit increpare illum dicens : Absit a te, Domine : non erit tibi hoc.

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

23. Qui conversus dixit Petro : Vade post me, Satana, scandalum es mihi, quia non sapis ea, quæ Dei sunt, sed ea, quæ hominum.

24. Tunc Jesus dixit discipulis suis : Si quis vult post me venire, abneget semetipsum, et tollat crucem suam, et sequatur me.

25. Qui enim voluerit animam suam salvam facere, perdet eam; qui autem perdiderit animam suam propter me, inveniet eam.

26. Quid enim prodest homini, si mundum universum lucretur, animæ vero suæ detrimentum patiatur ? aut quam dabit homo commutationem pro anima sua ?

27. Filius enim hominis venturus est in gloria Patris sui cum angelis suis, et tunc reddet unicuique secundum opera ejus.

28. Amen dico vobis, sunt quidam de hic stantibus, qui non gustabunt mortem, donec videant Filium hominis venientem in regno suo.

23. But he turned, and said unto Peter, Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

24. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.

26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28. Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Mary Magdalene before her conversion

Mary, the sister of Lazarus and Martha, of the village of Bethany, near Jerusalem, was named Magdalene, after the place called Magdalum, a village situated on the shores of the Sea of Tiberias, where she was living at the time of her conversion, which took place during the sojourn of Jesus in Galilee. Other origins, notably in the Talmud, are, however, ascribed to the name of Magdalene. Magdala, it is said, signifies « tower », and the sinner got this nickname from the extraordinary height and elaboration of the crown of plaits she wore on her head. Juvenal said of a coquette of his day: «Tot adhuc compagibus altum ædificat caput. »

According to the account given by the Talmudists, who allude again and again with considerable detail to the story of Mary Magdalene, she was the wife of a certain Rabbi named Paphus or Papus, son of Jehudah; but she was unfaithful to him because he treated her so harshly. There was, no doubt, too great a disparity of character between the rigid Pharisee and the young woman, brought up to some extent in the Greek fashion, and of a passionate and independent temper. However that may have been, Mary was certainly not happy with her husband, and yielded to temptation. According to the same writers, the name of her seducer was Pandira; it occurs some dozen times in the Talmud, and the earliest Fathers of the Church mention it also. This Pandira was a soldier, and it is probable that he belonged to the garrison of the citadel of Magdalum. It is even said that he was the paranymph, or friend of the bridegroom, at Mary's wedding, that is to say, that it was he who went with the bridegroom to fetch home the bride, a fact which would give him ready access to the home of the newly married pair. When he learnt the misconduct of his wife, Paphus, who, it is said, was a doctor of the law, dissolved the marriage, as was permitted by Moses, to escape dishonour. This last-named circumstance will explain the liberty enjoyed by Mary Magdalene when converted, of which she availed herself to become a follower of Jesus.



An Armenian. J.-J. T.

At the time of her leaving her husband, however, her intentions, as will readily be understood, were very different. She left her home to fling herself heart and soul into the almost heathen life then led by the mixed society of the Roman functionaries, amongst whom, besides true Romans, were Greeks and apostate Jews. In fact, the town of Tiberias was shunned by all true believers, and by Jews attached to their national customs, on account of the heathen spirit which prevailed at, and spread from, the Court of Herod. To frequent that city was, in fact, in their eyes, a sort of apostasy, and the Jews still speak of Mary Magdalene as « Satda » or « the Apostate », and if we add to all these doubtful accusations the fact of her open living in sin with her lover, which made her an object of scorn to her fellow-countrymen and women, and of shame and grief to her relations, she does indeed become such a sinner as the one referred to in the Gospels: « Mulier in civitate peccatrix. »

On the subject of the Magdalene before her conversion, Anne Catherine Emmerich gives some curious details, as can be seen from the following quotations: « Often in an excess of mad fury, when she would look quite superb in her rage, she would strike and abuse every one about her, tormenting her servants especially, and decking herself out with extravagant luxury. I have seen her strike the man who was living in her house as its master, and he,



Woman and Child of Jericho. J.-J. T.

in his turn, would maltreat her. She would often fall into a terribly melancholy state, when she would run about in her big house, sobbing and lamenting. She sought Jesus, crying out: « Where is the Master? Where is He? He has abandoned me! » Then a few days afterwards she again relapsed into dissipated and shameless conduct, giving entertainments and falling once more into sin: for curiosity and depravity brought her an ever fresh supply of admirers, and she allowed herself to be completely ruled by the contemptible wretch who lived with her and who received the money paid by her adorers. I believe that, to set some limit to her extravagance, Lazarus allowed her a certain sum of money. She was in a truly deplorable state; pride, vanity, rage, and her evil desires entirely dominated her. In addition to all this, she was subject to convulsions and epileptic fits. The affliction of her saintly relations can be imagined at the degradation of one so admirably gifted. »


Mary Magdalen [illegible]

In a certain passage of the Talmud a **Mary Magdalene** *is mentioned as the wife of Hamchuna, the father of the Nazarene, that is to say, that, on the strength of a similitude of names, the Rabbis, not content with denying the virginity of the mother of Jesus Christ, tried to throw a doubt on the purity of His origin. This calumnious accusation was sufficiently well known in the early centuries of Christianity, as to compel the Fathers of the Church to refute it categorically. Some of them even felt obliged to admit the name of Pandira amongst those of the ancestors of Jesus Christ. The historian Josephus appears to have been the first to give credit to this blasphemous legend. The Gospel of Nicodemus refers to it: it was reproduced later by Celsus: it was even made the subject of a separate book, called the «* Toledoth Iechou *», or the book of the generation of Jesus. There is no need to add that all this dust can very easily be dispersed, and that there never was or could be any real confusion between Mary, the mother of Our Lord, and the sinful woman of whom we have been speaking. Dr Sepp is, however, at the trouble of making a remark which, taken alone, would be quite enough to render any other proof unnecessary. This remark is to the effect that, according to the requirements of the Jewish law, always so rigorously observed, children who were the issue of an illegitimate union were excluded, even to the tenth generation, from ever entering the priesthood or exercising the functions of a Rabbi. Now, in spite of all the accusations brought against Jesus during His life on earth, He was never reproached with illegitimacy.*



The Repentant Magdalene

The Repentant Magdalene

In the preceding engraving, Mary Magdalene, who was still a sinner, is represented as wearing a red veil. Red was the colour of Typhon, and symbolic of evil. Throughout the whole of Jewish history we find this colour taken to be the emblem of sin. Read, for instance, what is said in Numbers (XIX, 2, 3, 4, 5, 6): « Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazer the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eleazer the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight: her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. »

In the ceremony of the scape-goat on the solemn day of atonement for the sins of the people, the High Priest fastened to the head of the goat on which had fallen the lot for Azazel, a long band of scarlet cloth, called the « tongue », from its shape. It is related that during the term of office of Simon the Just, this scarlet band always appeared white, which was explained as being a sign of the special favour of Heaven, for it signified that God granted to His people the remission of their sins: whereas, in the case of the sacrifice offered by other Priests the band sometimes appeared white, and sometimes retained its original colour. This will remind us of the words of the Prophet Isaiah: « Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool »; in which passage the word « scarlet » is evidently also used in a symbolic sense.

In the East, lawyers are the only officials who wear red, and it is, no doubt, from them that the colour of the robes of European legal professors is borrowed.

The repentant Magdalene has thrown aside the red veil of the sinner and has donned the white veil of the penitent. She wears her hair floating behind her; for it was considered a great disgrace amongst Jewish women to appear in public with their hair loose. They were required, even in ordinary everyday life, to hide their hair under veils or by means of bands of material of some kind. If a woman had been surprised in adultery, or was convicted of

having allowed her chastity to be violated, the Priest unbound her hair, in token of her shame.

The Magdalene's hair was evidently very long, for she was able to use it to wipe the feet of the Master in the house of the Pharisee. Amongst the ancients, it was the custom for slave women to do the same: they used to wash their master's feet and dry them with their hair. The repentant Magdalene made herself in like manner the slave of Jesus, and was not afraid of letting all the world know the state of her soul. Her dress was that of women of the lowest class; her feet were shod with the sandals of the very poor; and she held herself apart, not daring to come further, thus proving alike her humility and her true penitence.

Must we take literally all that the Gospel says on the subject of Mary Magdalene? for instance, that Jesus had delivered her from seven devils? It is quite possible. This is what P. Ollivier says on the subject in his Friendships of Jesus: *« The Magdalene passed through all the phases of moral depravity, and, as the Gospel makes us fully understand, she sank to the lowest depth of depravity, which is also its supreme punishment, the physical and moral slavery of the impure spirit. Whatever the world may say, the devil does play a direct part in certain cases of depravity, and the excesses of frenzy of every kind which occur in the lives of abandoned sinners can be attributed to no influence but his. The Magdalene was possessed in the ordinary sense of the word, and the Gospel does not shrink from describing the depth of her misery by saying that she was in the power of seven devils. It was, indeed, a case of a precious pearl trampled beneath the feet of swine, and we can well understand the ardent supplications of Martha, praying to the Divine Seeker of the lost, Who was to take up that pearl at the price of His blood and to fasten it in His diadem. »*



Women of Geba, Samaria. J.-J. T.

In the « Visions » of Anne Catherine Emmerich there are some very touching, though perhaps not very trustworthy passages, relating to various episodes of the conversion of Mary Magdalene, telling of her feelings when she listened, at different times, to the sermons of Jesus, and of her successive deliverance from the seven devils possessing her. Where the celebrated clairvoyante probably gets wrong and departs from the truth is when she speaks of a pretended relapse of Mary Magdalene after her conversion. Tradition is all but universally against any such hypothesis, and this is why the commentators on the Gospel generally date the repentance and the deliverance of the sinner a few days before the meal in the house of Simon the Pharisee, probably at the time of the healing at Capernaum of the many that were sick or possessed of devils. It is, in fact, only natural to suppose that Mary Magdalene's extraordinary emotion in the presence of Jesus, the abundant tears she shed, and the words of forgiveness spoken by the Master, all point to a quite recent conversion, the first enthusiasm about which led to this burst of gratitude. In spite of her way of looking at things, which is probably misleading, what Catherine Emmerich relates is nevertheless full of charm, and often awakes poignant emotion. Everything about the history of the penitent sinner powerfully appeals to the imagination, and we shall meet her again and again upon our way.

The Lawyer standing up and tempting Jesus

Saint Luke – Chap. 10

In ipsa hora exsultavit Spiritu sancto, et dixit : Confiteor tibi, Pater, Domine cœli et terræ, quod abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis. Etiam, Pater, quoniam sic placuit ante te.

22. Omnia mihi tradita sunt a Patre meo, et nemo scit, quis sit Filius, nisi Pater, et quis sit Pater, nisi Filius et cui voluerit Filius revelare.

23. Et conversus ad discipulos suos dixit : Beati oculi, qui vident quæ vos videtis.

24. Dico enim vobis, quod multi prophetæ et reges voluerunt videre quæ vos videtis, et non viderunt, et audire quæ auditis, et non audierunt.

25. Et ecce quidam legis peritus surrexit tentans illum et dicens : Magister, quid faciendo vitam æternam possidebo?

26. At ille dixit ad eum : In lege quid scriptum est? quomodo legis?



Herodian and Sadducee of Galilee. J.-J. T.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see :

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

25. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?



The Lawyer standing up and tempting Jesus. J.-J. T.

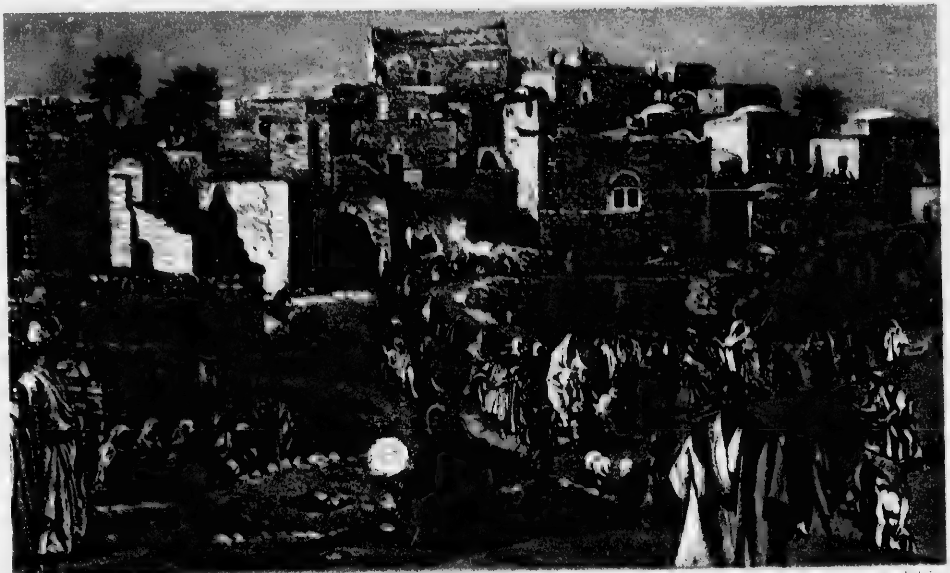
27. Ille respondens dixit : Diliges Dominum Deum tuum ex toto corde tuo et ex tota anima tua et ex omnibus viribus tuis et ex omni mente tua, et proximum tuum sicut te ipsum.

28. Dixitque illi : Recte respondisti; hoc fac, et vives.

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he said unto him, Thou hast answered right : this do, and thou shalt live.

In our engraving Jesus is seen in the Valley of the Kedron on His way from Jericho to Jerusalem, which rises up in the distant background. The spot where the Master is sitting with His disciples is a little hill, marking the last halting-place before reaching the Holy City. The mountain on the right is of chalk, scarcely covered by a scanty growth of brushwood, and on its slopes graze scattered flocks. On the left, broken here and there by grey rocks, stretch fertile districts, with soil of a reddish colour, every undulation of which yields its own crop.



Jesus passing through the villages on His way to Jerusalem. J.-J. T.

Jesus passing through the villages

ON HIS WAY TO JERUSALEM

Saint Luke — Chap. 13

Et ibat per civitates et castella docens, et iter faciens in Jerusalem.

23. Ait autem illi quidam : Domine, si pauci sunt, qui salvantur? Ipse autem dixit ad illos :

24. Contendite intrare per angustam portam, quia multi, dico vobis, quærent intrare, et non poterunt.

25. Quum autem intraverit paterfami-

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the

lias et clauserit ostium, incipietis foris stare et pulsare ostium, dicentes : Domine, aperi nobis; et respondens dicet vobis : Nescio vos unde sitis.

26. Tunc incipietis dicere : Manducavimus coram te et bibimus, et in plateis nostris docuisti.

27. Et dicet vobis : Nescio vos unde sitis, discedite a me omnes operarii iniquitatis.

28. Ibi erit fletus et stridor dentium, quum videritis Abraham et Isaac et Jacob et omnes prophetas in regno Dei, vos autem expelli foras.

29. Et venient ab oriente et occidente et aquilone et austro, et accumbent in regno Dei.

house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are :

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

Zacharias killed between the Altar and the Temple

Saint Luke – Chap. 11

PROPTEREA et sapientia Dei dixit : Mittam ad illos prophetas et apostolos, et ex illis occident et persequentur,

50. Ut inquiratur sanguis omnium prophetarum, qui effusus est a constitutione mundi a generatione ista,

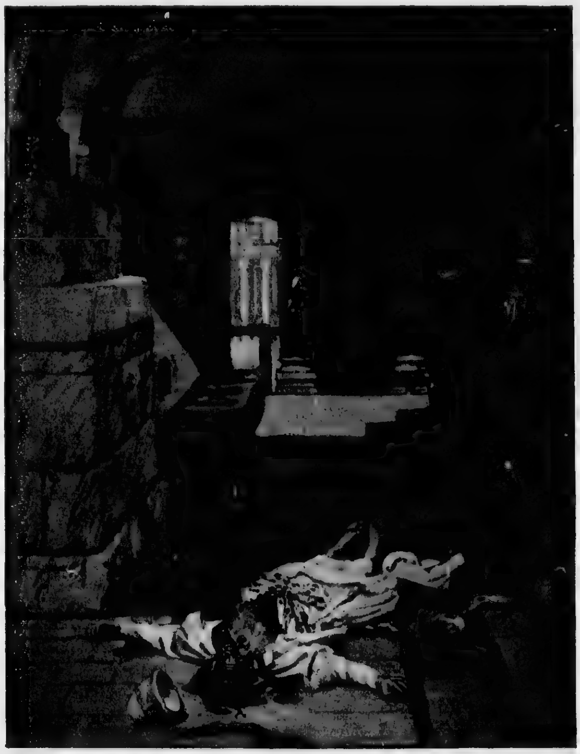
51. A sanguine Abel usque ad sanguinem Zachariæ, qui periit inter altare et ædem.

THEREFORE also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute :

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple.

In the Middoth treatise of the Talmud, very precise details are given about the place where Zacharias was killed. Between the Altar, where the victims were immolated, and the vestibule of the Temple, called the Olam, there was a space twenty-two cubits in extent. To reach this vestibule twelve steps had to be ascended, divided into sets of four, with a platform between the sets. Two of these platforms were three, and the third was four, cubits wide. The passage between the top of this staircase and the Altar was rather narrow, and paved with many-coloured marbles. The Altar was not situated exactly in the centre of the entrance to the Temple, but slightly to the left, that is to say, towards the southern side. The Altar itself, together with the steps leading up to it, was constructed of stones brought from the Plain of Beth-Cheram, then a virgin district innocent of culture. These stones were unhewn, and no iron was allowed « to touch them », for any contact with that metal would have rendered them unfit to form part of the Altar of Burnt Sacrifice. They were, however, as we have already stated, white-washed twice a year, at the Feast of Pentecost, and at the Feast of Tabernacles. They were, however, often cleansed, without being wetted, when the dry blood left by the frequent sprinklings was removed.



Zacharias killed between the Altar and the Temple. J.-J. T.

In our engraving is shewn the red line referred to above, beyond which the sprinklings of blood were not allowed to extend. Near the flight of steps rises the marble table on which the victims were laid; in the niche above it were placed the birds offered in sacrifice, which were not burnt until they rotted and fell to pieces. At the two corners of the Altar are also to be seen the famous golden horns, so often mentioned in the Bible, whilst, on the right, is the « sea of brass », or great reservoir of water for the use of the Priests in the services of the Temple.

In the Valley of Jehoshaphat, opposite to Jerusalem, there is a monument, which some say is the tomb of Zacharias, killed between the Temple and the Altar. It is hewn in the living rock and forms a kind of pyramid supported on columns. Through a little window a few stones piled upon each other can be seen within this tomb.



The Rich young Man who went away sorrowful. J.-J. T.

The Rich young Man who went away sorrowful

Saint Matthew — Chap. 19

AIT illi Jesus : Si vis perfectus esse, vade, vende quæ habes et da pauperibus, et habebis thesaurum in cœlo ; et veni, sequere me.

22. Quum audisset autem adolescens verbum, abiit tristis; erat enim habens multas possessiones.

JESUS said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come *and* follow me.

22. But when the young man heard that saying, he went away sorrowful : for he had great possessions.

Certain critics are of opinion that it was ambition which led this young man to make advances to the Prophet, but this idea is quite incompatible with what we are told in the sacred text, that « Jesus beholding him, loved him. » *It is more likely that he was one of those men who desire to lead a good life, but have not the courage of their convictions.*

The Woman who lifted up her voice

Saint Luke – Chap. 11

FACTUM est autem, quum hæc diceret, extollens vocem quædam mulier de turba dixit illi : Beatus venter, qui te portavit, et ubera, quæ suxisti.

AND it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.



The Woman who lifted up her voice. J.-J. T.

28. At ille dixit: Quinimo beati, qui audiunt verbum Dei et custodiunt illud.

28. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29. Turbis autem concurrentibus cœpit dicere: Generatio hæc generatio nequam est; signum quærit, et signum non da-

29. And when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign; and there shall no

bitur ei, nisi signum Jonæ prophetæ.

30. Nam sicut fuit Jonas signum Ninivitis, ita erit et Filius hominis generationi isti.

31. Regina Austri surget in judicio cum viris generationis hujus, et condemnabit illos, quia venit a finibus terræ audire sapientiam Salomonis; et ecce plus quam Salomon hic.

32. Viri Ninivitæ surgent in judicio cum generatione hac, et condemnabunt illam, quia pœnitentiam egerunt ad prædicationem Jonæ, et ecce plus quam Jonas hic.

33. Nemo lucernam accendit et in abscondito ponit neque sub modio, sed super candelabrum, ut qui ingrediuntur lumen videant.

sign be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. The queen of the south shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.

32. The men of Nineveh shall rise up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

The streets of the towns of Judæa and Galilee are narrow, tortuous and dark; no carriages are ever seen in them; but, now and then, strings of camels laden with merchandise, or a few horsemen, pass along the wider thoroughfares, on their way through the towns, leaving the narrower ones to foot-passengers. One lane succeeds another, with many cross alleys and many gloomy corners, rendered yet darker by the arches supporting the neighbouring houses. Here and there, patches of brilliant sunshine contrast vividly with the prevailing obscurity. These lanes and alleys wind backwards and forwards, first to the right, then to the left, and rows of houses, such as are so familiar to us in modern towns, are totally unknown. Now and then, perhaps, some tenement fallen into ruin makes the open space a little wider, and reveals a glimpse of the glowing Oriental sky; but this break is succeeded by a yet more gloomy bit of street, a mere dark tunnel, formed of a series of arcades, only lighted here and there, at wide distances, by narrow openings. Our engraving represents some such spot, where a few people have gathered together in the partial shadow, where it is comparatively cool, to indulge in the never-ending gossip they are so fond of. Some sufferers, too, have grouped themselves here, in expectation of the Prophet, Who is said to be going to pass soon. The women keep together, apart from the men, with whom they never mix. No doubt the Master will speak; they are all eager to hear Him: their excitement is becoming greater and more intense every moment; the hope of fresh miracles is mingled with gratitude for benefits already received; the enthusiasm, when at last He Who has so long been expected appears, reaches its height, and a woman in the crowd, lifting up her voice, gives utterance to what all the rest have been thinking.

The Healing of the ten Lepers

Saint Luke – Chap. 17

ET factum est, dum iret in Jerusalem, transibat per mediam Samariam et Galilæam.

12. Et quum ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi, qui steterunt a longe,

13. Et levaverunt vocem dicentes : Jesu præceptor, miserere nostri.

14. Quos ut vidit, dixit : Ite, ostendite vos sacerdotibus. Et factum est, dum irent, mundati sunt.

15. Unus autem ex illis, ut vidit quia mundatus est, regressus est cum magna voce magnificans Deum,

16. Et cecidit in faciem ante pedes ejus, gratias agens; et hic erat Samaritanus.

17. Respondens autem Jesus dixit : Nonne decem mundati sunt? et novem ubi sunt?

18. Non est inventus qui rediret et daret gloriam Deo, nisi hic alienigena.

AND it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off :

13. And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.



Garden of the Citadel, Cairo. J.-J.T.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on *his* face at his feet, giving him thanks : and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18. There are not found that returned to give glory to God, save this stranger.



19. Et ait illi: Surge, vade, quia fides tua te salvum fecit.

19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

It is said to have been in the town of Jenin, or at least in its neighbourhood, that the miracle of the healing of the ten lepers was performed. This town, which is situated on the northern borders of Samaria, where that province is bounded by the vast fertile plain of Esdraelon, is the granary of Syria, which yields such rich crops of every variety. It was on the usual route from the north to the south of Palestine. There were two other routes, that by way of the Jordan and the Mountains of Gilboa on the left, and that by way of Mount Carmel and the sea-coast on the right, but they were far less frequented than the Jenin way, for the numerous robbers rendered them very unsafe. It followed, therefore, that on the Jenin route many beggars and lepers collected to watch the passers-by in the hopes of alms. They were in the habit of grouping themselves about the gates of the town, assailing travellers with their deafening cries, especially if those travellers had many attendants, for they would then conclude that they were important people, likely to be liberal in their gifts. It was on such a group, in this case consisting of ten lepers, that Our Lord exercised His beneficent power. No doubt the presence of His disciples drew the attention of the sufferers upon Him, and He was not one to disappoint the confidence the unfortunate wretches shewed in Him.



Jesus at Bethany.

Jesus at Bethany

Saint Luke — Chap. 10

FACTUM est autem dum irent, et ipse intravit in quoddam castellum, et mulier quædam Martha nomine excepit illum in domum suam.

NOW it came to pass, as they went, that he entered into a certain village : and a certain woman named Martha received him into her house.

Jesus found at Bethany a pleasant resting-place after His apostolic journeys. There He need fear no wearisome discussions, no plots to catch Him unawares, no hateful conspiracies against Him. His friends and the holy women would listen to His discourse, and at His feet would sit Mary Magdalene with, perhaps, Johanna Chuza, the woman of Samaria and the Canaanite woman, who were now His followers.

Mary Magdalene at the feet of Jesus

Saint Luke – Chap. 10

ET huic erat soror nomine Maria, quæ etiam sedens secus pedes Domini audiebat verbum illius.

40. Martha autem satagebat circa frequens ministerium, quæ stetit et ait : Domine, non est tibi curæ, quod soror mea reliquit me solam ministrare? dic ergo illi, ut me adjuvet.

41. Et respondens dixit illi Dominus : Martha, Martha, sollicita es et turbaris erga plurima :

42. Porro unum est necessarium. Maria optimam partem elegit, quæ non auferetur ab ea.

AND she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :

42. But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her.



Martha. J.-J. T.

In the court of the house of Lazarus, Martha, the sister of him who was raised from the dead, and of Mary Magdalene, is seen returning from an expedition to buy provisions for the Master and His disciples. A little help is needed, or would, at least, be very acceptable in relieving her of her burdens, and she hopes that her sister, who has nothing to do, would come to her aid without hesitation. But Mary Magdalene is listening to Jesus, and is so profoundly absorbed in the words which are falling from the lips of her divine Guest, that nothing would induce her to move, and she is, in fact, perfectly unconscious of any thing which is going on around her. And was not this hour fraught indeed with infinite charm? Alone at the feet of the well-beloved Master, in the quiet court sheltered from the heat by the stone walls, and beneath the shady olive tree, which gives forth an undefinable freshness and fragrance, she drinks in eagerly every one of His inspired words. Presently the disciples will arrive, the hour of solemn mysterious communion will be broken in upon by their greetings; farewell now to the peaceful meditation she has been so blissfully enjoying.

The Master is, however, aware of all this, and He will not have her ecstasy broken in upon. She has chosen the good part, and it shall not be taken away from her. He lets His affectionate words penetrate to the very heart of the happy penitent, Martha's anxiety subsides, and again, for some little time, nothing is heard but a low whispering, broken now and then by a louder word, whilst the busy house-keeper silently plies her tasks, and the sweet scent from the burning roots on the hearth floats out into the court.



Aceldama, Valley of Hinnom. J.-J. T.

Many different interpretations have been given to the mysterious words of Jesus: « But one thing is needful ». Some authors interpret them in far too literal a manner, and, as it appears to me, reduce them to the merest common-place. Instead of rendering Our Lord's expression by « One thing », *they translate it merely by the single word « One », so that the sentence runs thus :* « One only is necessary », *as if Jesus meant to say to Martha : « One of you is enough for the service needed; leave your sister in peace ». Other commentators, including some of the Fathers of the Church, such as Saint Basil, Saint Cyril and Theophylact, give a still more matter-of-fact explanation; they translate the words : « One thing only is needed », but say that they mean : « One dish will be enough; do not be so careful and troubled ». No one can fail to admit that this interpretation is quite out of character with the Master's usual mode of expressing Himself; such language would have seemed very unworthy of Jesus, Who always turned every incident, however trivial, to account, by endeavouring to draw from it some lesson of an elevating kind for His followers. It appears to us, therefore, infinitely preferable to adopt the more dignified rendering, which is always more in harmony with all the traditions of the Catholic Church, and to assume that Our Saviour meant : « But one thing is needful, the welfare of the soul, its education, its moral perfection, its well-being; that is why it is better, like Mary, to seek all that at the feet of the Master, than to occupy herself, as Martha did, with common-place service, which must ever be of secondary importance. Yet another interpretation of a similar kind to this has been given, less generally accepted, but perhaps even more true to the original text, namely, that Jesus praises Mary Magdalene for having hastened at once to Him, thinking of Him only; for the one thing needful to man is, that he should live by Him, and he who gives himself up entirely to that life in Christ has chosen the better part. It is on this last-mentioned interpretation that is founded the traditional and wide-spread use of the names of Mary and Martha as typical, the former of a contemplative, the latter of an active life. Mary is the Carmelite nun, Martha is the Sister of Mercy, and these two characters are often compared with those of Saint John and Saint Peter, the one resting on the bosom of the Lord, the other directing the groups of Apostles. From time immemorial these names have been quoted in this connection in books on the Christian mysteries, and circulated amongst true believers.*



Mary Magdalene at the feet of Jesus.

J. J. T.

Jesus Christ discoursing with His disciples

IN THE VALLEY OF JEHOSHAPHAT

Saint Luke — Chap. 11

ET ego dico vobis : Petite, et dabitur vobis; quærite, et invenietis; pulsate, et aperietur vobis.

10. Omnis enim, qui petit, accipit,

AND I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth;



Jesus Christ discoursing with His disciples. J.-J. T.

et qui quærit invenit, et pulsanti aperietur.

11. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? aut piscem, numquid pro pisce serpentem dabit illi?

12. Aut si petierit ovum, numquid porriget illi scorpionem?

13. Si ergo vos, quum sitis mali, nostis bona data dare filiis vestris: quanto magis Pater vester de cœlo dabit spiritum bonum petentibus se?

and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

The town of Jerusalem, with the Temple area, is bounded on the east by the Valley of Jehoshaphat. This valley must be crossed in going to Jericho, Bethany, or to the Jordan, so that Jesus must often have passed through it, and it was by way of it that He entered Jerusalem. The Garden of Gethsemane is situated in the north, and its grottoes and groups of olive trees often attracted the Master, Who would frequently retire there for solitary prayer or for conversation with His disciples. He seldom went to the districts on the west or the Holy City, and only to those on the north on His way back from His trips to Galilee.

The Tower of Siloam

Saint Luke – Chap. 13

ADERANT autem quidam ipso in tempore, nuntiantes illi de Galilæis, quorum sanguinem Pilatus miscuit cum sacrificiis eorum.

2. Et respondens dixit illis : Putatis, quod hi Galilæi præ omnibus Galilæis peccatores fuerint, quia talia passi sunt?

3. Non, dico vobis; sed, nisi pœnitentiam habueritis, omnes similiter peribitis.

4. Sicut illi decem et octo, supra quos cecidit turris in Siloe et occidit eos, putatis quia et ipsi debitores fuerint præter omnes homines habitantes in Jerusalem?

5. Non, dico vobis; sed si pœnitentiam non egeritis, omnes similiter peribitis.



The Tower of Siloam. J.-J. T.

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

The Lord's Prayer

Saint Luke – Chap. 11

Et factum est, quum esset in quodam loco orans, ut cessavit, dixit unus ex discipulis ejus ad eum : Domine, doce nos orare, sicut docuit et Joannes discipulos suos.

2. Et ait illis : Quum oratis, dicite : Pater, sanctificetur nomen tuum. Adveniat regnum tuum.

3. Panem nostrum quotidianum da nobis hodie.

4. Et dimitte nobis peccata nostra, siquidem et ipse dimittimus omni debenti nobis, et ne nos inducas in tentationem.

S. MATTH. c. 6.

5. Et quum oratis, non eritis sicut hypocritæ, qui amant in synagogis et in angulis platearum stantes orare, ut videantur ab hominibus. Amen dico vobis, receperunt mercedem suam.

6. Tu autem quum oraveris, intra in cubiculum tuum, et clauso ostio ora Patrem tuum in abscondito, et Pater tuus,

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation.



Jerusalem, seen from the Mount of Olives. J.-J. T.

ST. MATTH. CH. 6.

5. And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is

qui videt in abscondito, reddet tibi.

7. Orantes autem nolite multum loqui, sicut ethnici : putant enim, quod in multiloquio suo exaudiantur.

8. Nolite ergo assimilari eis; scit enim Pater vester, quid opus sit vobis, antequam petatis eum.

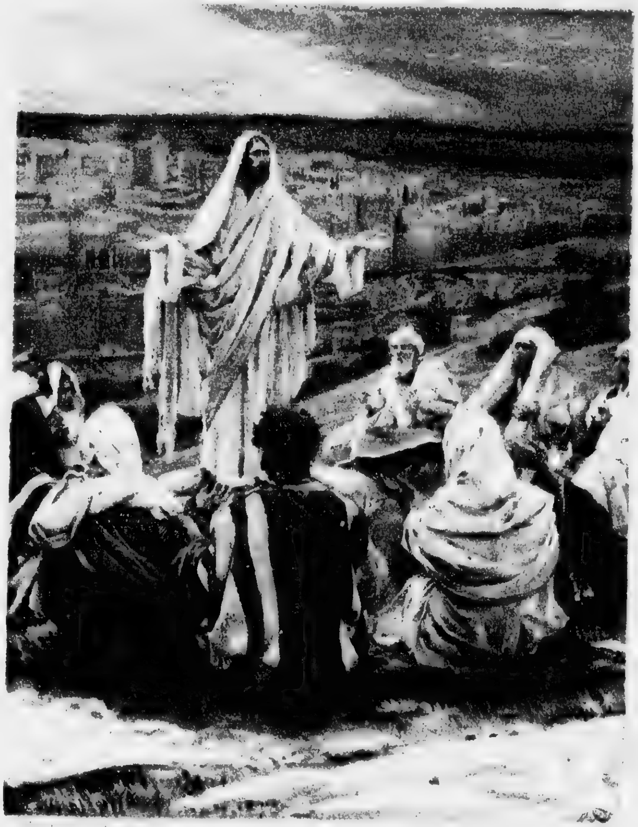
9. Sic ergo vos orabitis : Pater noster, qui es in cœlis, sanctificetur nomen tuum.

10. Adveniat regnum tuum. Fiat voluntas tua sicut in cœlo et in terra.

11. Panem nostrum supersubstantialem da nobis hodie.

12. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

13. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.



in secret; and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen *do* : for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.



But no man laid hands upon Him. J.-J. T.

But no man laid hands upon Him

Saint John — Chap. 7

DISSENSIO itaque facta est in turba propter eum.

44. Quidam autem ex ipsis volebant apprehendere eum; sed nemo misit super eum manus.

45. Venerunt ergo ministri ad pontifices et Pharisæos, et dixerunt eis illi: Quare non adduxistis illum?

So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. Responderunt ministri: Numquam sic locutus est homo, sicut hic homo.

47. Responderunt ergo eis Pharisæi: Numquid et vos seducti estis?

46. The officers answered, Never man spake like this man.

47. Then answered them the Pharisees, Are ye also deceived?

Jesus writing on the ground

Saint John – Chap. 8

JESUS autem perrexit in montem Oliveti.

2. Et diluculo iterum venit in templum, et omnis populus venit ad eum, et sedens docebat eos.

3. Adducunt autem scribæ et Pharisæi mulierem in adulterio deprehensam, et statuerunt eam in medio,

4. Et dixerunt ei: Magister, hæc mulier modo deprehensa est in adulterio.

5. In lege autem Moyses mandavit nobis hujusmodi lapidare. Tu ergo quid dicis?

6. Hoc autem dicebant tentantes eum, ut possent accusare eum. Jesus autem inclinans se deorsum digito scribebat in terra.

JESUS went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4. They say unto him, Master, this woman was taken in adultery, in the very act.

5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*



Holy Women listening to Our Lord. J.-J. T.

7. Quum ergo perseverarent interrogantes eum, erexit se et dixit eis : Qui sine peccato est vestrum, primus in illam lapidem mittat.
8. Et iterum se inclinans scribebat in terra.
9. Audientes autem unus post unum exibant, incipientes a senioribus.

7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8. And again he stooped down, and wrote on the ground.
9. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest.

Nothing is known for certain of the words written by Jesus on the ground, as He stooped down. According to a tradition explaining how it was that the accusers went out one by one, they were all eager to see what it was that the Prophet was writing, and the eldest of them, by right of the authority his age gave him, was the first to venture to try to satisfy his curiosity by looking down. What he saw was his own name, coupled with that of a woman, with whom he had himself sinned in days gone by. Fearing that, if this shameful fact became known, he would be publicly humiliated, he hurried away, and another of the accusers followed his example, after looking at the writing. Then the next comer in his turn read his own condemnation, and also hastened to flee; so that one by one all had at last retired. Then Jesus, finding Himself alone with the woman, whose self-elected judges had all left her, spoke to her and forgave her.

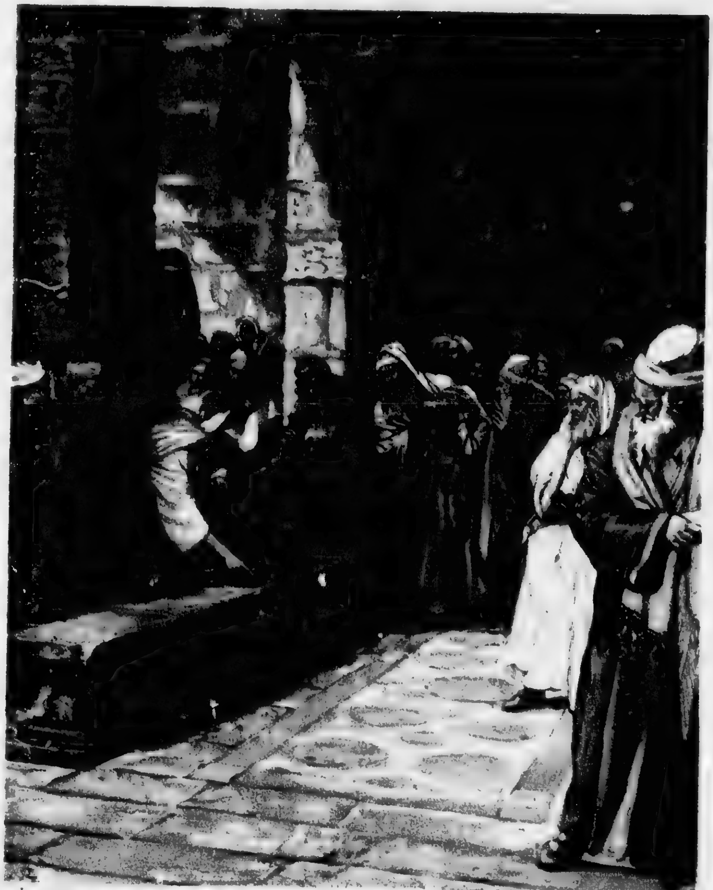


South-eastern corner of Jerusalem, taken from the road to Bethany. J.-J. T.

The scene is sometimes described in a somewhat different manner. According to this second account, Jesus did not write any actual names on the ground, but merely a list of sins, in which each accuser in turn recognized his own evil-doing, and at once felt himself convicted by the words of the Master : « He that is without sin among you let him first cast a stone at her. » Yet other authors, and perhaps they are in the right, think it is mere waste of time to conjecture what it was that the Lord wrote. The mere fact of His bending down towards the ground, and tracing with His finger certain signs in the dust on the stones, was significant enough of His bitter contempt for the devices resorted to by His adversaries in their eagerness to find something to accuse Him of. This assumed indifference, this silence, broken only by one brief telling sentence, was more eloquent than any discourse could have been, and we can well understand how it affected the men who knew themselves to be guilty. « Conscience », says Shakespeare, « makes cowards of us all ».

The gate near which this scene took place was on the west of the Temple, and in direct communication with the town. On that side there were three gates to which three bridges gave access, these bridges spanning the so-called Tyropæon Valley, the name of which means « the street of the cheese-market ». Of these bridges, two have been discovered in our own day. Of

one, the spring of the first arch can be seen at the south-west angle of the wall. This is called the Robinson arch, after its discoverer, whilst another, farther to the north, is known as the Wilson arch, for a similar reason. The southern bridge had three arches, and spanned the space between the portico with five rows of columns, built by Herod the Great, and the so-called Xystus portico, from which Pompey harangued the Jews who had intrenched themselves in the Temple. After the various sieges to which the Holy City was subjected, the Tyropæon Valley gradually became filled in, the bridges were destroyed, and the surroundings of the Temple assumed very much the appearance they have now.



Jesus writing on the ground. J.-J. T.

The woman taken in adultery alone with Jesus

Saint John – Chap. 8

ET remansit solus Jesus, et mulier in medio stans.

10. Erigens autem se Je-

AND Jesus was left alone, and the woman standing in the midst.

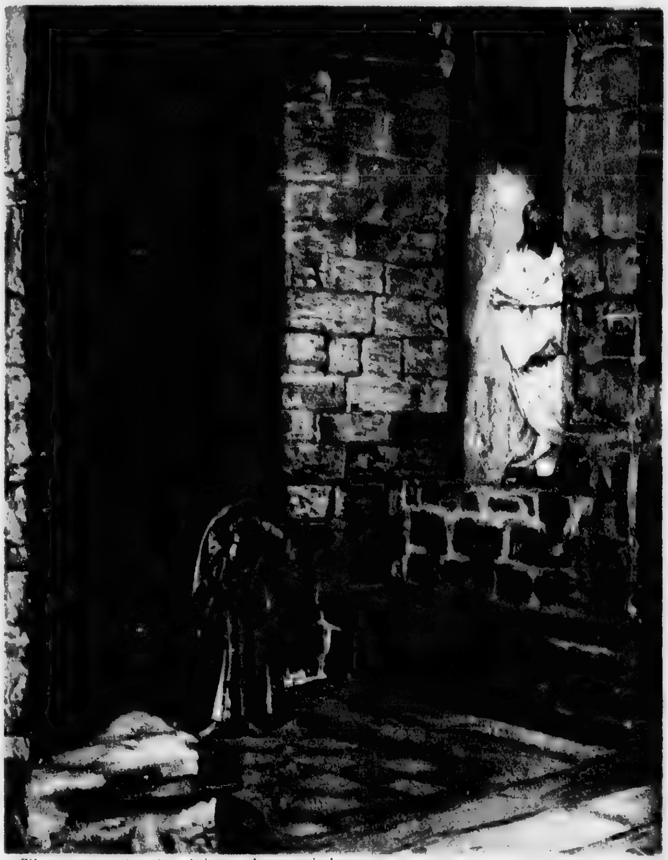
10. When Jesus had lifted

sus dixit ei : Mulier, ubi sunt qui te accusabant? nemo te condemnavit?

11. Quæ dixit : Nemo, Domine. Dixit autem Jesus : Nec ego te condemnabo : vade et jam amplius noli peccare.

up himself, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

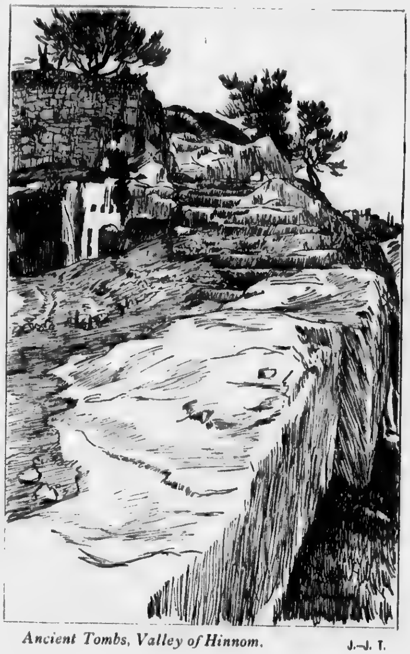
11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.



The woman taken in adultery alone with Jesus — J. J. T.

The Talmud gives us very circumstantial details as to the ceremonies observed in the trial of a woman accused of adultery. If she pleaded « not guilty », and there was strong presumptive evidence against her, her husband was permitted to demand that she should be made to drink the « bitter water » *referred to in Numbers V, which was looked upon as a kind of divine test of her purity. The man had to produce his witnesses to the charge made against his wife, and he was afterwards brought, with the accused, before the Sanhedrim, which alone was competent to adjudicate in such cases. The members of the Sanhedrim began the trial by attempting to intimidate the accused, much as the French « juges d'instruction » still do at the present day in difficult cases; threatening the woman with the worst penalties if she did not confess the truth. If these preliminary efforts were without result, the unhappy woman was « set before the Lord », that is to say, she was brought to the Nicanor, or Golden Gate of the Temple, her ordinary garments were taken off, her jewels, such as chains, ear-rings, rings, etc., were removed, and she was clothed in black raiment of mean materials, intended to disfigure*

her: she was then told that if she were indeed innocent, she had no cause for fear: but if she were guilty, she was already condemned to submit to the penalties commanded by the law. The following curses taken from the book of Numbers were then written by the Priest upon vellum, and the Priest shall charge her by an oath, and say unto the woman, « If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: but if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband, then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot and thy belly to swell. » Then the Priest filled a new earthen vessel with water taken from the sea of brass, or great reservoir, situated near the Altar of Burnt Offering; threw into this vessel some of the dust of the Temple, mixed with it a noxious drug, read aloud to the accused what he had written on the vellum, to which she had to reply: « Amen, amen, so be it. » Now the words were written with ink of a peculiar non-corrosive kind, so that it could be quite easily erased, and the Priest dropped this vellum with the curses on it into the earthen vessel to « blot them out with the bitter water ». Whilst these preparations were going forward, another Priest seized the woman by the throat, tore open or unfastened her garments to the waist (unless she happened to be very lovely); then he undid and let down her hair (unless again it was of exceptional beauty), and with an Egyptian rope, that is to say, a very coarse rough one, he refastened her garments across her bosom, and delivered her over to the scorn of the by-standers. Other women, with the exception of her own slaves and servants, were allowed to come and gaze upon her in this condition. The Priest who had prepared the bitter water now came and made the accused drink it. If she were innocent, no immediate result would ensue, and she would be allowed to go free and to return to her husband in renewed health, when she would be found to be more prolific than before. If, on the other hand, she were guilty, she would turn pale, her eyes would become suffused with blood, and after she had been driven from the Temple, lest her corpse should defile it, she would die of a disease with all the horrible and disgraceful symptoms described in the curses.



Ancient Tombs, Valley of Hinnom. J.-J. T.

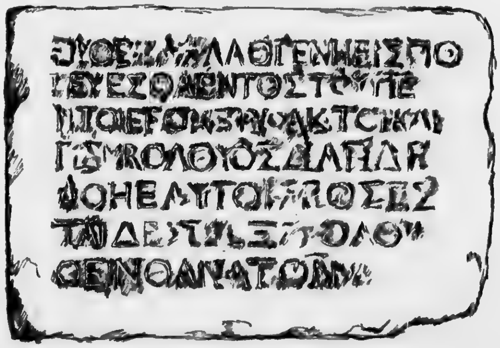
In the engraving on page 232 Jesus is represented in the gazophylacium, or Treasury, which was identical with the space called by the Jews the Court of the Women. It had five entrances, at each of which were placed trumpet-shaped chests for offerings, or treasuries, in which the offerings brought by male and female worshippers were placed, for it was the only part of the sacred building to which women were admitted. In the background can be seen the Steps of the Psalms, known as the Degrees, already more than once referred to. Every morning two Priests, each bearing in

his hands a trumpet, appeared in this Court. When the crier posted on the loftiest point of the Temple, whose office it was to announce the rising of the sun, shouted : « There is light on Hebron », these Priests blew first a short, then a longer blast, then three blasts in rapid succession, ascending the steps as they did so. On the tenth step they began a repetition of this series of blasts, repeating it till they came to the Nicanor Gate, or that on the east, an incidental proof that it was, as we have already stated, situated on that side. The Priests then turned towards the west, that is to say, towards the Altar, chanting the words of Ezekiel : « Here must have stood our forefathers before us. » Then they went back again to the east, and prostrating themselves in the direction of the rising sun, they chanted : « Whilst we worship the Lord our eyes are turned towards Him. »



The Canaanite woman. J.-J. T.

The inscription reproduced below is engraved on a cube of white marble which was found at Jerusalem by M. Clermont-Ganneau, formerly Consul for France in that city. It was one of the stones referred to by the historian Josephus, of which we spoke above, in connection with the Chel, or terrace bounding the inner wall of the sacred enclosure, within which was the Temple itself. The Gentiles were forbidden, on pain of death, to penetrate beyond the Chel, and on the wall were engraved, at equal distances, a series of inscriptions similar to the one here reproduced. They were written in Greek, not in Hebrew, because Greek was the language spoken almost exclusively by the heathen. The stone in question is now in the Museum of Constantinople.





Jesus speaking in the Treasury. J.-J. T.

Jesus speaking in the Treasury

Saint John – Chap. 8

DICEBANT ergo ei: Ubi est Pater tuus? Respondit Jesus: Neque me scitis neque Patrem meum; si me sciretis, forsitan et Patrem meum sciretis.

20. Hæc verba locutus est Jesus in gazophylacio, docens in templo, et nemo apprehendit eum, quia necdum venerat hora ejus.

THEN said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the Treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.



He that is of God heareth God's words. J.-J. T.

He that is of God heareth God's words

Saint John – Chap. 8

Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex Deo non estis.
48. Responderunt ergo
Judæi et dixerunt ei : Nonne bene di-

He that is of God heareth God's words : ye therefore hear *them* not, because ye are not of God.
48. Then answered the
Jews and said unto him, Say we not well

cimus nos, quia Samaritanus es tu et dæmonium habes?

49. Respondit Jesus : Ego dæmonium non habeo, sed honorifico Patrem meum, et vos inhonorastis me.

that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

The blind man washes in the Pool of Siloam

Saint John – Chap. 9

Hæc quum dixisset, exspuit in terram et fecit lutum ex sputo, et linivit lutum super oculos ejus.

7. Et dixit ei : Vade, lava in natatoria Siloe (quod interpretatur Missus). Abiit ergo et lavit, et venit videns.

8. Itaque vicini et qui viderant eum prius quia mendicus erat, dicebant : Nonne hic est, qui sedebat et mendicabat? Alii dicebant : Quia hic est.

9. Alii autem : Nequaquam, sed similis est ei. Ille vero dicebat : Quia ego sum.

10. Dicebant ergo ei : Quomodo aperti sunt tibi oculi?

11. Respondit : Ille homo, qui dicitur Jesus, lutum fecit et unxit oculos meos et dixit mihi : Vade ad natatoria Siloe et lava. Et abii, et lavi, et video.

12. Et dixerunt ei : Ubi est ille? Ait : Nescio.

13. Adducunt eum ad Pharisæos, qui cæcus fuerat.

WHEN he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he : others *said*, He is like him : *but* he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. Erat autem sabbatum, quando lutum fecit Jesus et aperuit oculos ejus.

15. Iterum ergo interrogabant eum Pharisæi, quomodo vidisset. Ille autem dixit eis: Lutum mihi posüit super oculos, et lavi, et video.

16. Dicebant ergo ex Pharisæis quidam: Non est hic homo a Deo, qui sabbatum non custodit. Alii autem dicebant: Quomodo potest homo peccator hæc signa facere? Et schisma erat inter eos.

17. Dicunt ergo cæco iterum: Tu quid dicis de illo, qui aperuit oculos tuos? Ille autem dixit: Quia propheta est.

18. Non crediderunt ergo Judæi de illo, quia cæcus fuisset et vidisset, donec vocaverunt parentes ejus, qui viderat,

19. Et interrogaverunt eos dicentes: Hic est filius vester, quem vos dicitis quia cæcus natus est; Quomodo ergo nunc videt?

20. Responderunt eis parentes ejus et dixerunt: Scimus quia hic est filius noster, et quia cæcus natus est;

21. Quomodo autem nunc videat, nescimus, aut quis ejus aperuit oculos, nos nescimus; ipsum interrogate; ætatem habet, ipse de se loquatur.



One of the Holy Women. J.-J. T.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.



The blind man washes in the Pool of Siloam *John 7*

22. Hæc dixerunt parentes ejus, quoniam timebant Judæos...

22. These *words* spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Propterea parentes ejus dixerunt : Quia ætatem habet, ipsum interrogate.

23. Therefore said his parents, He is of age ; ask him.

Amongst the ancients, whether heathen or Jews, saliva and mud were considered good remedies for diseases of the eyes. The aim of Jesus in telling the man born blind to wash in the Pool of Siloam was evidently not to turn the curative properties of that pool to account, but, as was often His habit, to use human means, such as were sanctioned by tradition, whilst, as has been pointed out by commentators, He at the same time brought out the symbolic meaning of the mode of treatment He ordered. In the Talmud, certain medical recipes are given: for instance, we are told: He who suffers from pains in the loins should not rub himself with wine or with vinegar, but with oil: not with the oil of roses, as that was reserved for the sons of princes: apropos of this, however, Rabbi Simon observes that, as all Israelites were sons of princes, they might use it. Further on the Talmud adds that vinegar has a curative effect on bad teeth, but is injurious to good ones.



The blind man tells his story to the Jews

The blind Man tells his story to the Jews

Saint John – Chap. 9

VOCAVERUNT ergo rursum hominem, qui fuerat cæcus, et dixerunt ei : Da gloriam Deo ; nos scimus quia hic homo peccator est.

25. Dixit ergo eis ille : Si peccator est, nescio ; unum scio, quia cæcus quum essem, modo video.

26. Dixerunt ergo illi : Quid fecit tibi? quomodo aperuit tibi oculos?

27. Respondit eis: Dixi vobis jam,

THEN again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25. He answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? how opened he thine eyes?

27. He answered them, I have told

et audistis; quid iterum vultis audire? numquid et vos vultis discipuli ejus fieri?

28. Maledixerunt ergo ei et dixerunt: Tu discipulus illius sis; nos autem Moysi discipuli sumus.

29. Nos scimus quia Moysi locutus est Deus; hunc autem nescimus unde sit.

30. Respondit ille homo et dixit eis: In hoc enim mirabile est, quia vos nescitis unde sit, et aperuit meos oculos;

31. Scimus autem, quia peccatores Deus non audit; sed si quis Dei cultor est et voluntatem ejus facit, hunc exaudit.

32. A sæculo non est auditum, quia quis aperuit oculos cæci nati.

33. Nisi esset hic a Deo, non poterat facere quidquam.

34. Responderunt et dixerunt ei: In peccatis natus es totus, et tu doces nos? Et ejecerunt eum foras.

you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

The Good Samaritan

Saint Luke – Chap. 10

SUSCIPIENS autem Jesus dixit: Homo quidam descendebat ab Jerusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum, et plagis impositis abierunt semivivo relicto.

AND Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31. Accidit autem, ut sacerdos quidam descenderet eadem via, et viso illo præterivit.

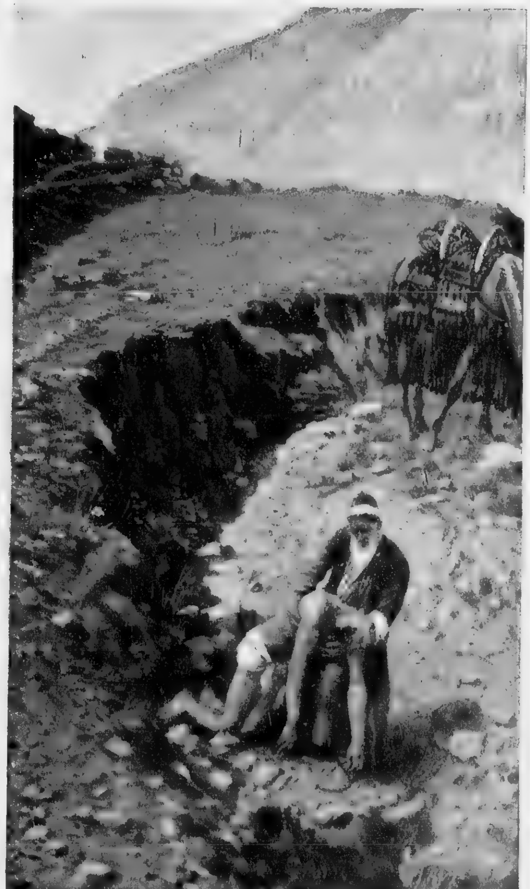
32. Similiter et Levita quum esset secus locum et videret eum, pertransiit.

33. Samaritanus autem quidam iter faciens venit secus eum, et videns eum misericordia motus est.

34. Et appropians alligavit vulnera ejus, infundens oleum et vinum, et imponens illum in jumentum suum, duxit in stabulum et curam ejus egit.

35. Et altera die protulit duos denarios et dedit stabulario, et ait: Curam illius habe, et quodcumque supererogaveris ego, quum rediero, reddam tibi.

36. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones?



The Good Samaritan. J.-J. T.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*,

34. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?



J.-J. T.

The Jews took up stones to cast at Him.

37. At ille dixit : Qui fecit misericordiam in illum. Et ait illi Jesus : Vade, et tu fac similiter.

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Jews took up stones to cast at Him

Saint John — Chap. 8

DIXIT eis Jesus : Amen amen dico vobis, antequam Abraham fieret, ego sum.

59. Tulerunt ergo lapides, ut jacerent in eum; Jesus autem abscondit se, et exivit de templo.

JESUS said unto them, Verily, verily, I say unto you, Before Abraham was, I am.[7]

59. Then took they up stones to cast at him : but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.



Jesus walking in Solomon's Porch. J.-J. T.

Jesus walking in Solomon's Porch

Saint John — Chap. 10

Et ambulabat Jesus in templo in porticu Salomonis.

24. Circumdederunt ergo eum Judæi et dicebant ei : Quousque animam nostram tollis? Si tu es Christus, dic nobis palam.

25. Respondit eis Jesus : Loquor vo-

And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you,

bis, et non creditis; opera, quæ ego facio in nomine Patris mei, hæc testimonium perhibent de me;

26. Sed vos non creditis, quia non estis ex ovibus meis.

27. Oves meæ vocem meam audiunt, et ego cognosco eas, et sequuntur me,

28. Et ego vitam æternam do eis, et non peribunt in æternum, et non rapiet eas quisquam de manu mea.

29. Pater meus quod dedit mihi, majus omnibus est, et nemo potest rapere de manu Patris mei.

30. Ego et Pater unum sumus.

31. Sustulerunt ergo lapides Judæi, ut lapidarent eum.



Private Counsels. J.-J. T.

and ye believed not : the works that I do in my Father's name, they bear witness of me.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me :

28. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30. I and *my* Father are one.[8]

31. Then the Jews took up stones again to stone him.

It was, no doubt, in the morning that the scene in Solomon's Porch took place. This Porch was on the east of the Temple, leading to the Nicanor Gate, and was bounded by the Valley of Jehoshaphat. It would, therefore, be in shadow in the morning, so that Jesus could walk there and teach the people without suffering from the heat of the sun as He would have done in the afternoon. This porch, as we have already stated, had two cloisters formed by two rows of columns; on the side of the Valley of Jehoshaphat it was walled in, and the only openings were small windows at the top of the wall, too high up for anyone to be able to look through them into the Temple. Between this supporting wall, or rampart, and the porch itself, there were shops and stables, in the latter of which were kept the animals destined to be offered in sacrifice. Now, as the space allotted to them was both low and narrow, the merchants who wished to sell their wares encroached on the porch itself, where they could have more room, and it thus became crowded with merchandise, arousing the just indignation of Jesus, to which we shall refer again further on.

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THE PHARISEE AND THE PUBLICAN

The Pharisee and the Publican

Saint Luke – Chap. 18

DIXIT autem et ad quosdam, qui in se confidebant tamquam justi et aspernabantur cæteros, parabolam istam :

10. Duo homines ascenderunt in templum ut orarent, unus Pharisæus, et alter publicanus.

11. Pharisæus stans hæc apud se orabat : Deus, gratias ago tibi, quia non sum sicut cæteri hominum, raptores, injusti, adulteri, velut etiam hic publicanus.

12. Jejuno bis in sabbato; decimas do omnium, quæ possideo.

13. Et publicanus a longe stans nolebat nec oculos ad cœlum levare, sed percutiebat pectus suum dicens: Deus, propitius esto mihi peccatori.

14. Dico vobis, descendit hic justificatus in domum suam ab illo, quia omnis, qui se exaltat, humiliabitur, et qui se humiliat, exaltabitur.



Johanna Chuza. J.-J. T.

AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.



The Wise Virgins

The Wise and Foolish Virgins

Saint Matthew — Chap. 25

TUNC simile erit regnum cœlorum decem virginibus, quæ accipientes lampades suas exierunt obviam sponso et sponsæ.

2. Quinque autem ex eis erant fatuæ, et quinque prudentes;

3. Sed quinque fatuæ acceptis lampadibus non sumpserunt oleum secum,

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five *were* foolish.

3. They that *were* foolish took their lamps, and took no oil with them :



The Foolish Virgins. J. J. T.

4. Prudentes vero acceperunt oleum in vasis suis cum lampadibus.

5. Moram autem faciente sponso, dormitaverunt omnes et dormierunt.

6. Media autem nocte clamor factus est: Ecce sponsus venit, exite obviam ei.

7. Tunc surrexerunt omnes virgines illæ, et ornaverunt lampades suas.

8. Fatuæ autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostræ exstinguuntur.

9. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes et emite vobis.

10. Dum autem irent emere, venit sponsus, et quæ paratæ erant intrave-

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9. But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell: and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were

runt cum eo ad nuptias, et clausa est janua.

11. Novissime vero veniunt et reliquæ virgines, dicentes : Domine, Domine, aperi nobis.

12. At ille respondens ait : Amen dico vobis, nescio vos.

13. Vigilate itaque, quia nescitis diem neque horam.

ready went in with him to the marriage : and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The wise virgins are waiting in the vaulted passage behind the heavy closed door giving access to the court on the ground floor in which are situated the reception rooms, where the wedding banquet is to take place. They have finished singing the nuptial hymns, and, whilst awaiting the coming of the bridegroom, the son of their prince, the gentle yet wise and prudent virgins have fallen asleep. After the excitement of preparing for the bridegroom they are able to give themselves up to repose, for they have placed their lamps, already lit and burning brightly, at their feet. The light from these lamps shines upon the rose leaves with which the floor is strewn and upon the garlands of flowers and fruit with which, according to old-established custom, the sombre walls of the ancestral dwelling are decorated. They can wait without any fear of being taken by surprise, their lamps are full of oil and cannot go out. It is very different with the other virgins, who are returning in the beautiful Eastern night from their fruitless expedition to buy oil. They have lingered by the way to gossip and sing, and to loiter about in the gardens. The shops of those who sold oil were closed; it was late, and they at last realized that they must make all possible haste to return; so we see them, running and laughing, as they come to present themselves at the door of the bridegroom to take their share in the fête. But the bridal procession has already passed in, the door is shut, they that were ready are gone in to the marriage feast, and the places of the poor foolish virgins are given to other friends.



Mary Magdalene at the feet of Jesus. J.-J. T.

The bridegroom said unto them « I know you not ».



Jesus wept. J.-J. T.

Jesus wept

Saint John — Chap. 11

MARIA ergo, quum venisset ubi erat Jesus, videns eum cecidit ad pedes ejus, et dicit ei : Domine, si fuisses hic, non esset mortuus frater meus.

33. Jesus ergo, ut vidit eam plorantem, et Judæos, qui venerant cum ea, plorantes, infremuit spiritu et turbavit se ipsum,

THEN when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. Et dixit : Ubi posuistis eum? Dicunt ei : Domine, veni et vide.

35. Et lacrymatus est Jesus.

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

The Raising of Lazarus

Saint John — Chap. 11

TULERUNT ergo lapidem ; Jesus autem elevatis sursum oculis dixit : Pater, gratias ago tibi, quoniam audisti me ;

42. Ego autem sciebam, quia semper me audis, sed propter populum, qui circumstat, dixi, ut credant quia tu me misisti.

43. Hæc quum dixisset, voce magna clamavit : Lazare, veni foras.

44. Et statim prodiit qui fuerat mortuus, ligatus pedes et manus institis, et facies illius sudario erat ligata. Dixit eis Jesus : Solvite eum et sinite abire.

45. Multi ergo ex Judæis, qui venerant ad Mariam et Martham, et viderant quæ fecit Jesus, crediderunt in eum.



Lazarus. J.-J. T.

THEN they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always : but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.



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RESURRECTION OF LAZARUS

The prodigal Son

Saint Luke – Chap. 15

AIT autem : Homo quidam habuit duos filios,

12. Et dixit adolescentior ex illis patri : Pater, da mihi portionem substantiæ, quæ me contingit. Et divisit illis substantiam.

13. Et non post multos dies, congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, et ibi dissipavit substantiam suam vivendo luxuriose.

14. Et postquam omnia consummasset, facta est fames valida in regione illa, et ipse cœpit egere.

15. Et abiit et adhæsit uni civium regionis illius. Et misit illum in villam suam, ut pasceret porcos.

16. Et cupiebat implere ventrem suum de siliquis, quas porci manducabant, et nemo illi dabat.

17. In se autem reversus dixit : Quanti mercenarii in domo patris mei



The Prodigal Son. J.-J. T.

AND he said, A certain man had two sons :

12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went, and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my

abundant panibus, ego autem hic fame pereo!

18. Surgam et ibo ad patrem meum, et dicam ei: Pater, peccavi in cœlum et coram te;

19. Jam non sum dignus vocari filius tuus; fac me sicut unum de mercenariis tuis.

20. Et surgens venit ad patrem suum. Quum autem adhuc longe esset, vidit illum pater ipsius, et misericordia motus est, et accurrens cecidit super collum ejus et osculatus est eum.

21. Dixitque ei filius: Pater, peccavi in cœlum et coram te, jam non sum dignus vocari filius tuus.

22. Dixit autem pater ad servos suos: Cito proferte stolam primam et induite illum, et date annulum in manum ejus et calceamenta in pedes ejus,

23. Et adducite vitulum saginatum et occidite, et manducemus et epulemur;

24. Quia hic filius meus mortuus erat et revixit, perierat et inventus est. Et cœperunt epulari.

25. Erat autem filius ejus senior in



Steps leading to the Tombs of the Kings. J.-J. T.

father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23. And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the

agro; et quum veniret et appropinquaret domui, audivit symphoniam et chorum,

26. Et vocavit unum de servis, et interrogavit quid hæc essent.

27. Isque dixit illi: Frater tuus venit, et occidit pater tuus vitulum saginatum, quia salvum illum recepit.

28. Indignatus est autem et nolebat introire. Pater ergo illius egressus cœpit rogare illum.

29. At ille respondens dixit patri suo: Ecce tot annis servio tibi, numquam mandatum tuum præterivi, et numquam dedisti mihi hœdum, ut cum amicis meis epularer;

30. Sed postquam filius tuus hic, qui devoravit substantiam suam cum meretricibus, venit, occidisti illi vitulum saginatum.

31. At ipse dixit illi: Fili, tu semper mecum es, et omnia mea tua sunt;

32. Epulari autem et gaudere oportebat, quia frater tuus hic mortuus erat et revixit, perierat et inventus est.



The Tribunal. J.-J. T.

field: and as he came and drew nigh to the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and intreated him.

29. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

We may, perhaps, assume that the parables of Jesus were not all made up entirely on the occasion of their being related, but that He quoted, to enforce the teaching of the moment, some incident of local occurrence, so well known to every one, that it was sure to appeal forcibly to the minds of His hearers. The details given in the parable under notice lead us to suppose that the « certain man who had two sons » lived in the north of Galilee. The districts to the south of the ancient Panium, which later became Cæsarea Philippi, are extremely fertile, and in addition to the goats and sheep, common to all mountainous countries, they support large herds of cattle, which require far better grazing grounds. Hence the mention of the fatted calf in the Gospel narrative. Moreover, the ease with which the prodigal son got away is explained by the near neighbourhood of the maritime cities of Tyre and Sidon, where the sight of ships going and coming in was an ever-present temptation to the taking of distant voyages. No doubt, one of these vessels took the truant to Alexandria or some port of Cyrenaica, or of Tripoli, where it was neither against law nor custom to keep herds of swine, and where he had every facility for debauchery, but, at the same time, was not too far away from his home for him to return to it on foot.



The Return of the Prodigal Son. J.-J. T.

The husks referred to in the sacred text were probably the fruit of the carob-tree, which belongs to the leguminous or food-bearing group, and is met with in considerable numbers throughout Syria and Egypt, occurring also as far west as Italy and Spain. In the last named country this tree is called the Algaroba, a translation of the Chaldean « Kharoub » or carob. It is also sometimes spoken of as the Egyptian fig or Saint John the Baptist's bread-tree, the last name being doubtless given to it because the Forerunner of Our Lord is supposed to have eaten the fruit. The pods of the Oriental variety of the carob-tree are about 6 inches long by from 2 to 2 and a half inches broad: they contain a kind of whitish pulp with a sweet but insipid flavour, and they are still used as food for cattle, as they were in the time of Jesus Christ.

They are, however, also eaten by the very poor, and being obliged to have recourse to them is considered a great hardship, which explains the choice of this detail in the parable of the prodigal son, as an illustration of his extreme destitution.

The Evil Counsel of Caiaphas

Saint John – Chap. 11

COLLEGERUNT ergo pontifices et Pharisæi consilium, et dicebant : Quid facimus, quia hic multa signa facit ?

48. Si dimittimus eum sic, omnes credent in eum ; venient Romani et tollent nostrum locum et gentem.

49. Unus autem ex ipsis, Caiphas nomine, quum esset pontifex anni illius, dixit eis : Vos nescitis quidquam,

50. Nec cogitatis, quia expedit vobis, ut unus moriatur homo pro populo, et non tota gens pereat.



Jesus on His way to Ephraim. J.-J T.

THEN gathered the chief priests and the Pharisees a council, and said, What do we ? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him : and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. Hoc autem a semetipso non dixit; sed quum esset pontifex anni illius, prophetavit, quod Jesus moriturus erat pro gente,

52. Et non tantum pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum.

53. Ab illo ergo die cogitaverunt, ut interficerent eum.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

Jesus on His way to Ephraim

Saint John – Chap. 11

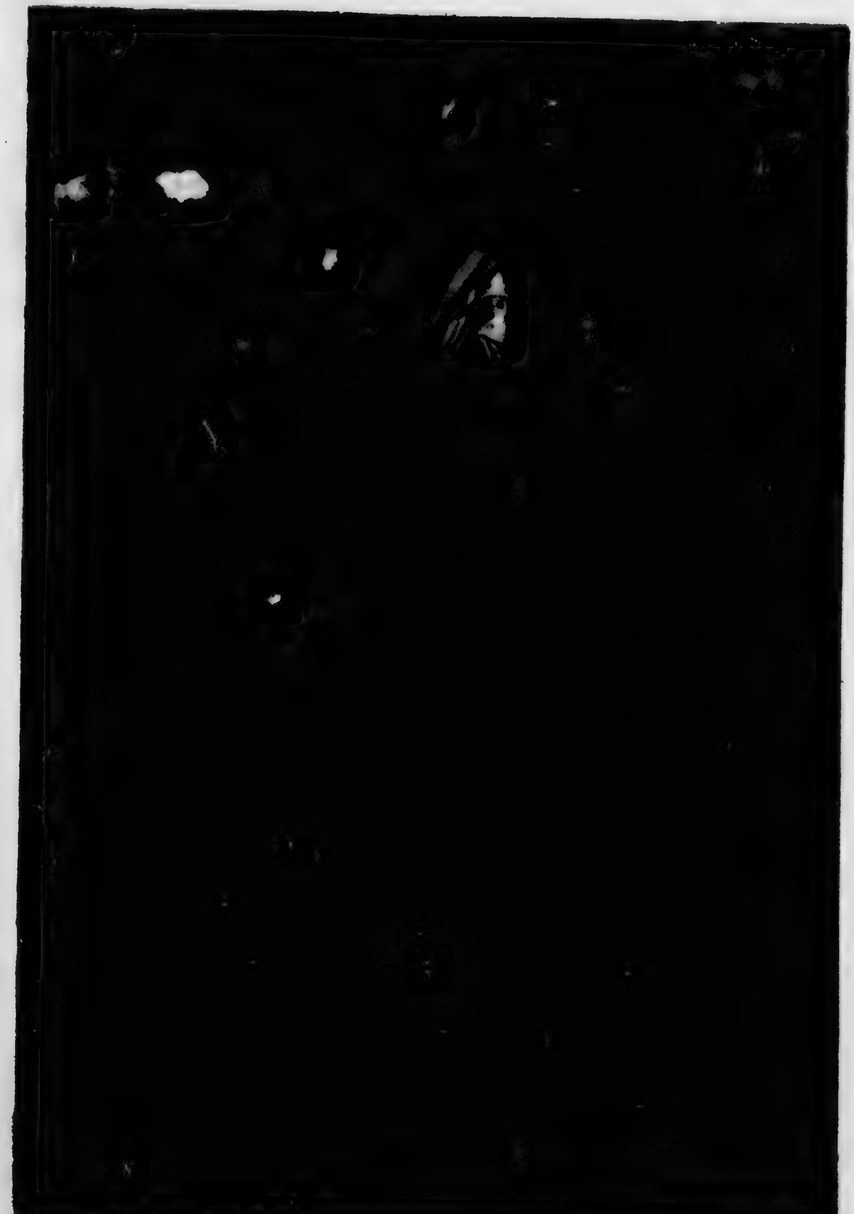
JESUS ergo jam non in palam ambulabat apud Judæos, sed abiit in regionem juxta desertum, in civitatem, quæ dicitur Ephrem, et ibi morabatur cum discipulis suis.

JESUS therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.



An Armenian. J.-J T.

The district near the wilderness called Ephraim, to which Our Lord retired, is said to be situated near Djifneh, in the wild, shut-in mountain group bordering the Valley of Ain-el-Aramiyeh, beyond which are the curious and interesting ruins of Shiloh. True harbours of refuge, the gorges and ravines, dominated by all but inaccessible mountains, clad with luxuriant verdure, can only be reached by paths suitable to goats. At day-break the smoke from secluded mountain homes can be seen, crowning the summits of the hills, whilst, deep down in the valleys, where the vegetation is denser, the morning mist still hovers. There, amongst the countless clumps, I had almost said the thickets, of pink cyclamen, Jesus could easily have found the refuge He sought. It is easy to understand the reasons for His retirement; the exasperation of the Jews against Him was such that His life was in danger, and He had not *yet finished His work, or, to quote His own words, « His hour had not yet come », and it did not suit Him to expose Himself needlessly to a violence to which it was not His intention to submit.*



J.J TISSOT PINXT PRINTED BY LEMERCIER PARIS

THE EVIL COUNSEL OF CAIAPHAS

Suffer the little children to come unto me

Saint Mark – Chap. 10

Et offerebant illi parvulos, ut tangeret illos. Discipuli autem comminabantur offerentibus.

14. Quos quum videret Jesus, indigne tulit et ait illis: Sinite parvulos venire ad me, et ne prohibueritis eos: talium enim est regnum Dei.

15. Amen dico vobis: Quisquis non receperit regnum Dei velut parvulus, non intrabit in illud.

16. Et complexans eos et imponens manus super illos, benedicebat eos.

SANCT. LUC.—C. 18.

15. Afferebant autem ad illum et infantes, ut eos tangeret. Quod quum viderent discipuli, increpabant illos.

16. Jesus autem convocans illos dixit: Sinite pueros venire ad me, et nolite vetare eos; talium est enim regnum Dei.

17. Amen dico vobis: Quicumque non acceperit regnum Dei sicut puer, non intrabit in illud.

And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.



A typical Jew of Jerusalem. J.-J. T.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put *his* hands upon them, and blessed them.

SAINT LUKE—CH. 18.

15. And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.



Suffer the little Children to come unto me J. J. T.

Jesus is about to pass by: the fame of His benevolent works has gone before Him: everybody knows how kindly He receives all who come to Him. Sick children are brought to Him to be healed of their sufferings, those who are well, that He may touch them and thus preserve them from all future ill. In Palestine, the women take their children to market and everywhere else with them, and, on hearing that the Master was to pass by, they hastened to Him in great numbers, carrying their little ones. Crowds drew other crowds, and very soon the road would doubtless have been blocked up, making circulation impossible, so the disciples interfered, rebuking and driving back the mothers whose cries and supplications gave a certain appearance of disorder to the scene. But Jesus shewed Himself indulgent to the popular enthusiasm; He was always good to everybody, and all who had come to Him went away healed, or rejoicing in the blessings they knew would for long afterwards accrue to them through the touch of the Prophet. The words of the text: « indigne tulit »*, or much displeased, shew that the roughness of the disciples greatly vexed Our Lord and made Him very angry with His followers. It always grieved Him to find Himself so little understood even by His disciples, and He sometimes said to them: « Ye know not what manner of spirit ye are of. »*



Zacchæus in the Sycomore Tree. J.-J. T

Zacchæus in the Sycomore Tree

Saint Luke – Chap. 19

ET ingressus perambulabat Jericho.

2. Et ecce vir nomine Zachæus, et hic princeps erat publicanorum et ipse dives.

3. Et quærebat videre Jesum, quis esset, et non poterat præ turba, quia statura pusillus erat.

4. Et præcurrens ascendit in arbo-

AND *Jesus* entered and passed through Jericho.

2. And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4. And he ran before, and climbed up

rem sycomorum, ut videret eum, quia inde erat transiturus.

5. Et quum venisset ad locum, suspiciens Jesus vidit illum, et dixit ad eum: Zachæe, festinans descende, quia hodie in domo tua oportet me manere.

6. Et festinans descendit, et excepit illum gaudens.

7. Et quum viderent omnes, murmurabant dicentes, quod ad hominem peccatorem divertisset.

8. Stans autem Zachæus dixit ad Dominum : Ecce dimidium bonorum meorum, Domine, do pauperibus, et si quid aliquem defraudavi, reddo quadruplum.

9. Ait Jesus ad eum : Quia hodie salus domui huic facta est, eo quod et ipse filius sit Abrahæ.

10. Venit enim Filius hominis quærere et salvum facere quod perierat.

into a sycomore tree to see him : for he was to pass that *way*.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down, for to-day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10. For the Son of man is come to seek and to save that which was lost.



The Valley of the Kedron near Mar-Saba. J.-J. T.

The sycomore tree is held in high esteem in Palestine, where it may, so to speak, be called a privileged tree. Near villages, towns and wayside resting-places, specimens may be seen which have grown in the course of years to colossal proportions. They keep their foliage till the winter is far advanced, and travellers rest beneath their shade or friends meet together under them for the interminable discussions Orientals are so fond of. The branches begin low down, almost close to the ground, so that it is easy to climb up and sit amongst them. This rendered it a very simple matter for Zacchæus to overlook the crowd and watch the passing by of Him Who had drawn it together.

The Healing of the two blind Men at Jericho

Saint Matthew – Chap. 20

Et egredientibus illis ab Jericho, secuta est eum turba multa,

30. Et ecce duo cæci sedentes secus viam audierunt, quia Jesus transiret, et clamaverunt dicentes: Domine, miserere nostri, fili David.

31. Turba autem increpabat eos, ut tacerent. At illi magis clamabant dicentes: Domine, miserere nostri, fili David.

32. Et stetit Jesus et vocavit eos, et ait: Quid vultis ut faciam vobis?

33. Dicunt illi: Domine, ut aperiantur oculi nostri.

34. Misertus autem eorum Jesus tetigit oculos eorum, et confestim viderunt, et secuti sunt eum.



A Sadducee. J.-J. T.

And as they departed from Jericho, a great multitude followed him.

30. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

There is nothing now left of Jericho but its site and a few ruins. The houses having been built of stones and mud, the rain has washed away the latter, leaving the former only, which gradually became scattered round about. The foundations have, however, in many cases remained, and, with patience and care, a considerable portion of the town can be made out, with the remains of aqueducts, the beginnings of bridges, etc. The spring which Elisha



The Healing of the two blind Men at Jericho. J.-J. T.

« healed » too, with the streams which flow from the mountain, still yield a plentiful supply of water for the needs of a large and important town. The soil is very fertile, and we can well understand the ancient renown of the city of Jericho, the name of which signifies « the place of fragrance ».

The scene described in the Gospel as taking place at Jericho resembled greatly many another related in the sacred text. As we have already stated, beggars collected in preference beside the main roads of traffic as they were more likely to receive liberal alms there than elsewhere. These two blind men, guessing from the crowds attending Him, that the Prophet was about to pass by, cried out to attract His attention and get Him to heal them. Jesus, as was His wont, was occupied in teaching the people, and did not at first appear to perceive what was required of Him; the bystanders, therefore, annoyed by the noise the men were making, which prevented them from hearing the words of the Teacher, rebuked them, telling them to hold their peace. But they only cried out the more, and in the end their prayer was granted.



J.-J. T.

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EXPLANATORY NOTES

(3) Page 160: "He could there do no mighty work."

" He could do no miracles" means here as elsewhere in the Bible that He had His reasons for not choosing to do them; such as the unbelief of the people of the country. (Menochius, etc.)

(4) Page 182: " Him hath God the Father sealed."

He marked Him with His seal in proclaiming Him to the world as His Son, and as the Messiah foretold by the Prophets, by the testimony of the voice coming down from Heaven, and by numerous and striking miracles. (Menochius.)

(5) Page 194: "Thou art the Christ, the Son of the living God."

By these words Saint Peter means to say that Jesus is the Son of God by birth and not by adoption, and he thus confesses the divinity of His Master. (Menochius, etc.)

(6) Page 194: " He commanded them to tell no man that He was Jesus the Christ."

Our Saviour forbade His disciples to publish His miracles and publicly to proclaim His divinity, either with a view to not giving occasion for the blasphemy and violence of His enemies, or with a view to awaiting the time when the minds of men, being better prepared, should be more capable of receiving that sublime truth, His resurrection notably. (Menochius, Fillion.)

(7) Page 240: "Before Abraham was, I am."

Jesus meant to say that He is God, and as such had existed before all time. (Menochius, etc.)

(8) Page 242: " I and my Father are one."

Christ here asserts that He possesses the same divine nature as His Father, that He is God even as He is one and the same God with Him. (Cornel. a Lap., Menochius, and all other Catholic commentators.)

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Ornament in gilded metal from the Es-Sakhra Mosque or Mosque of Omar. J.-J. T.

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